

THE PACIFIC.

FIRST PURE, THEN PEACEABLE.—WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

WHOLE No. 1231.]

SAN FRANCISCO, CAL., SEPTEMBER 23, 1875.

[Vol. XXIV...No. 38.]

Communications.

At Evening Time It Shall be Light.

All day the low-hung clouds had dropped their garnered fullness down on a little western village near a river. It was cold and cheerless out doors, and in doors, too, in some of the houses there. Toward sundown the clouds began to break a little in the west. Hardly perceptible was the breaking at first. But all at once, according to the promise, "At evening time it shall be light," the sun appeared in full splendor, lighting and warming everything, peeping even into cheerless homes and cold hearts.

Near the river, in an old log house, was a sick woman with two children, and a half drunken husband. The latter sat by the fire trying to heat flat-irons to place at her feet, as she complained of being cold. Sometimes he carried her one as cold as the rain that fell on the roof, or one so hot that there was danger of setting the bedding on fire. She knew that his efforts were useless—that the icy hand of death was upon her; and she begged that he would go for some one to pray with her. This he refused to do, as he says, because prayer wouldn't save her.

The light of faith is not quite clear. She needs christian sympathy. Yet it is not all dark; for she remembered the text, "Ask and ye shall receive." She closed her eyes and prayed. Just as she finished her prayer the sun sent one of his glad beams into the hut. There was a knock at the door, and the minister and his wife entered. They had heard a few hours before that she was sick, and had come, as soon as it had stopped raining, to visit her. After talking a few moments with the dying woman, they knelt beside her and prayed for her and her children. And the Hearer of Prayer sent the Holy Spirit to comfort her. Truly, at her "evening time" it was light, for she felt that she could trust herself and her loved ones to the Savior.

The next morning the husband procured a rough pine box, placed his wife's remains in it, and buried them. Then he left home and children forever. In that day was the light clear for the children? For who can fill a mother's place? Although they were too young to understand what death was, they had seen their mother put into a box and the lid nailed over her. They had seen that box put into a deep hole, which was filled with earth; so that they felt sure she could not return to them. Yet it was not all dark; for when "father and mother forsake," the Lord will take up.

For a time kind neighbors cared for the motherless ones, and they did not realize what a loss they had met with. But the younger one drooped, and in less than a month God took him up to stay with his mother.

But there were other homes in which the light was neither clear nor dark. Not clear, because of some vacant chair in them; and be that chair ever so small, its occupant is sadly missed. Not altogether dark, for we know that we shall meet again all the loved ones who go before us to the golden shore.

In the white house on the hill there had been dark days before this—days in which the light of reason had not been clear in the minister's eye. Yet not so dark that hope had died out of his loving wife's heart. Before he had fully recovered, the moans of little Willie, their only child, distressed them. It was hard to see the darling suffer so, and to know that they could do nothing to relieve him. At last the mother saw that he could not last much longer. She drew the crib to the father's bedside. Is the light clear as they watch the little form stiffening in death? Yet, is it all dark when they know that he is free from the pain that has tortured him so? that his spirit has gone to Jesus, who has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven?" At the evening time of their life shall he not be a light to guide them heavenwards?

The minister has regained his health and strength. Still the light is not clear in their homes, for they both miss the

voice that had just begun to lisp their names. They miss the curly head that was learning to bow when Papa asked the blessing.

As they stood by the dying mother's bedside, their hearts yearned for the orphans. When God took the younger from that desolated hovel, He put it into the hearts of the minister and his wife to care for the elder. Their home was not quite so lonely now. Yet it was not all clear, for the adopted one had not all the beauties of character which they had hoped to see in their own possess by the time he had reached the same age. Neither was it all dark, for they trusted that, with God's blessing on their labors, they should be able to lead the little one into the straight and narrow way.

And God did verify his promise to them, that "at evening time it shall be light." For just before He called the minister's wife to her heavenly home, they rejoiced together over the conversion of their adopted daughter. H. H.

The Pacific Sunday-school Lesson Help.

LESSON—for Sunday, September 26th, 1875—John xi: 47-53.

The vicariousness underlying christianity clearly appears in the raising of Lazarus. As Jesus foresaw the resurrection of his friend, so he foresaw his own death as the result—he gave his life for the Bethany household. A double purpose moved Christ in this miracle; or rather, a direct and limited purpose, viz: to restore Lazarus to the afflicted household; and an indirect but general purpose, to bring life and immortality to light. They were fulfilled at the cost of life; for, while some of the Jews believed, others, blind to the significance of the wonderful event, hastened to the Pharisees with a true or false account of it, who were astonished and angry at Christ's reappearance so near the capital. A meeting of the Sanhedrin follows, at which his destruction was determined upon. The arguments used show what fatal blindness comes upon men when once the central principles of truth and righteousness are laid aside. They raise the question, What shall we do? when there was no occasion for their doing anything. The raising of Lazarus was not, technically, a religious act; it did not concern the ritual, and so did not come under their jurisdiction.

Their confession that he did many miracles does not imply that they speculated much about them, or that they had any clear conception of them; nor does it indicate that they either clasped them with the works of magicians, or regarded them as genuine. They were angry, even bigoted, selfish, and caring only lest their own prerogatives and gains should be interfered with. Jesus stood in their way, and they determined to thrust him aside; and as he had returned soon after being driven away, they planned to slay him. In reaching this conclusion they adduce the probability that, if let alone, (verse 48) he would rally the people and head an insurrection that would end in entire subjection to the Romans, who would utterly destroy the temple and nation.

Caiaphas, (verse 49) with words of contempt for their indirect and cowardly suggestions, boldly advocates his death rather than that the nation should perish. He adopts the fallacious maxim which, in one form or another, is so prone to get into human reasoning, that the end justifies the means. His unblushing avowal of it, and its ready acceptance by the Council, show how lost they were to that sense of righteousness which it was the chief aim of the Jewish economy to inculcate.

The result of this unrighteous policy proved its folly. The very issue he deprecated followed: the nation and the temple were destroyed. So far as we can judge, the only thing that would have prevented this result would have been the acceptance of Christ's teachings, and the moral and political reformation that would have followed.

But, while Caiaphas was thus advocating an utterly flagitious course, he was unconsciously uttering the highest

truth. It was expedient that one man should die for the nation, but not that the nation should unjustly put him to death. If the "one man" chooses to die for the nation, it is a different matter. The former is essential unrighteousness; the latter is essential goodness. One contains the law of death; the other, the law of life.

John notices the double meaning that by chance was contained in Caiaphas' words; and having in his mind the traditional idea that the High Priest, by virtue of his office, had the gift of prophecy, referred them to that source. He merely meant that Caiaphas, intending to speak only wicked words, chanced to use such as expressed the great act of saving love by which all the children of God should be gathered together.

The doctrine of expediency always appeals strongly to the selfishness of mankind, and it had its due effect in this case. From that day forth they took counsel to put him to death. But as his hour had not yet come, he retired for a season, with his disciples, to Ephraim, where he spent the few remaining weeks of life in such communion with the Father and ministration to his followers as became his approaching separation from them and the world.

Mr. Beecher.

The majority of the jury in the late trial, like the majority of the public, held Mr. Beecher guiltless of the crime charged against him, and the result of the trial is a virtual acquittal. We have no doubt that the prosecution secured all it expected to secure, and was delighted with its measure of success. Of this one fact there can be no doubt, viz., that Mr. Beecher is in a better position before the public than he was when the trial began. His friends are confirmed in their confidence in him and his enemies are shaken, while many of them have been converted into friends. His lofty influence as a public teacher of religion is still intact, and the great, all-important fact remains, that those who know him best—who have known for twenty-five years all his habits and all his associations, and have been with him in family, society, and the church—are those who remain most firm in their faith in him. None but a good man could have secured and held such friends as those who have clung to him through all his troubles. A man capable of inspiring such affection, such chivalrous devotion, such loyalty and sacrifice as have been exhibited by Plymouth Church towards Mr. Beecher, can afford to take some sorrow with satisfaction, for they furnish the credentials of his Christian purity. By the side of the word of such a man, and the faith of such a people, the adverse testimony that was given on the trial is too pitifully contemptible to be soberly considered; and we believe that when the American public shall have retired sufficiently far in time from this remarkable trial, they will not only believe this, but they will be ready to indorse what Professor Renaud, of Heidelberg University, wrote some months ago, as the conviction of the legal minds of Germany, Austria, and France, viz., that "the plaintiff had no case whatever." It will be remembered that Professor Renaud went further than this, and said that it was "a matter of surprise that, under the laws of America, he should not have been prosecuted after his evidence was in."

A year ago, after the statement of Mr. Beecher was published, we remarked, concerning the scandal, that "there never was any probability in it." We were coarsely blamed for this; and now, as the case has been taken care of, and Mr. Beecher is neither killed nor harmed, we recur to this, and propose to say something more about it. Mr. Beecher will be quick to learn any lesson that this matter has in it for him; and, meantime, it will be well for the public to learn what lesson it bears to them. First, then, we reiterate the statement, that "there never was any probability in it." The credulity with which the charge was received, the entertainment of it in any but the worst minds, was a shame to the public, and especially to

the well-informed Christian public. That ministers could be found mean and nasty enough to leave their business of saving souls for the purpose of killing Beecher; to write articles and elaborate pamphlets to prejudice him, and to spread reports of shame and sin not proved against him, is enough to make any professedly Christian hang his head in shame. For "there never was any probability in it," we say again.

It is not necessary to claim for Mr. Beecher any exemption from the temptations common to men. It is necessary, simply, to admit that the development of crime in him would follow the natural law. For an aged clergyman of great eminence, world-wide renown, of influence unexampled, with loyal wife and loving children in his home, to pollute a member of his own church, the wife of a friend to whom he had married her, and whose children he had baptized, would be one of the basest deeds imaginable. It would be a leap straight from heaven to hell. In the absence of a process of preparation for such a deed as this—of demonstrable retrogradation towards it—it would be utterly improbable. The age of the man, with its weakened temptations; the spirit of the man chastened by multitudinous self-sacrifices; the conscience of the man, demonstrably tender, almost to morbidity; the piety of the man, evident in the life-long devotion to the work of his Master; the absence of all preliminary steps to crime—before suspected or since proved—all these render the crime with which he was charged utterly improbable. Here was a man who had been climbing for thirty years—climbing up through calumny that could not fix a stain upon him—fighting all the way for the truth and the right, until he stood upon the pinnacle of human achievement, and was recognized the world over as belonging in the first and highest rank of men. Was it probable that he would voluntarily, under no youthful stress of temptation, but with ten thousand powerful dissuaves, break from his position, burst through all that restrained him, and leap for, and land in, the mud? We say again, that it was utterly improbable, and that the credence given to the original slander was as senseless as it was criminally unjust. But he "confessed." Ah! did he? Is it the habit of men to go around among their friends confessing their adulteries—to go to the women of their acquaintance doing this? Have people ever thought how utterly incredible this is—how far down into the possibilities of stupidity a man must go in order to believe it?

Again, there was nothing in the character of the woman whose good name was involved in the scandal to make it probable that she would invite the unworthy approaches of any man. A pious, praying woman—"white-souled," to use her husband's phrase—tenderly devoted to her children, and worshipping her husband afar off as a superior being; oppressed with doubts, and griefs, and cares, looking up to her pastor for direction and comfort, and in intimate sympathy with that pastor's wife—was this the kind of woman who would probably seek for consolation in crime? Was it probable, either, that her pastor would betray her, or that she would lay her toils for his soul? Here would have been another sheer leap from heaven to hell. If the improbability of such a crime is great so far as it relates to Mr. Beecher, it is even greater as it regards his alleged paramour. Again we say, "there never was any probability in it," and the credence given to this hell-begotten slander, so far as it relates to Mrs. Tilton, was one of the cruelest, most unmanly, most outrageous things of which the American public has ever been guilty.

Still again, the condonation of the wife's alleged offense, for years after the husband professes to believe it had been committed, raises its improbability well-nigh to an impossibility. Men, at least, know the sort of stuff of which men are made: and men know that consciously to lie down in a dishonored bed would be a degradation from which no man could rise without the loss of all that constituted his manhood. It is not the

way of men to forgive and forget offenses like these. It is not the way of men to cohabit with their faithless wives and negotiate with the destroyers of their peace. Conscious cuckolds have usually that little remnant of manhood left which prompts them to conceal their shame; and when one confesses to that shame, the motives with which the confession is made must always rest under a grave suspicion. But we are not writing this for the purpose of reproaching the authors of this stupendous mischief. We write it simply to say that the condonation of this alleged offense on the part of the husband renders the reliability of the offense utterly incredible.

And now, the point we make is this: that the incredulity of the basis of this great scandal should have shielded both Mr. Beecher and Mrs. Tilton from all belief in, or suspicion of, their guilt, with the American public. Mr. Beecher has not had fair play. He has not been regarded as guiltless until proved to be guilty, even with every probability in his favor. It was to have been expected that all whoremongers, and adulterers, and pimps, and panders, would side against him; but that good men and women should have prejudged him, suspected him, believed or half believed in his guilt; that men of his own cloth should have undertaken to prove his guilt before all the evidence was rendered and sifted; that, while engaged steadily in his Master's work, preaching the gospel of charity, he should have been obliged to bear the burden of most unchristian scorn, laid upon him by professedly Christian men, is pitiful—is worse—is so much worse, that we shrink from using the strong words that can only characterize it.

But the trial is over, and Mr. Beecher is not killed. He is so far from being killed that he was never before so much loved and trusted. The clouds engendered by the great scandal have not entirely left the heavens, but the sun shines, and a rainbow of promise spans the sky. We congratulate him and the church which has illustrated the beneficence of his counsels so nobly in its love and loyalty, on the result. They should have had a verdict in form as well as substance, but it will make no difference in the end. Why this man, of all men, should have been called to go down into the ocean of this great sorrow, and been compelled to association with its unclean forms upon its unclean floor, the good God only knows. That he has been washed clean by the waters up through which he has come is the verdict, at last, of the majority of the American people, who have done him so much injustice. For this great and good majority, we beg to say to him that he is loved, believed in, trusted, honored, revered, more than ever before, and that their prayer is that he may have a long, pleasant, and increasingly useful life.—From *Scribner's Monthly* for September.

FIRST CHURCH, NEWARK, N. J.—The First Presbyterian Church is the mother church of the city. It is a quaint old stone structure, venerable for its very ugliness. Internally it is very beautiful and attractive. The immense landed property of the parish has made it one of the most wealthy churches in the State. It has the old-fashioned custom of keeping a minister for a generation. Dr. Stearns, an able, accomplished and eloquent preacher, has held his position for more than twenty-five years. One of the most elegant houses in the town is the parsonage, and the salary is munificent. The church leads in Sunday-school work. A very costly set of brown stone rooms have been erected, the outlay reaching the sum of \$100,000. The school numbers 600.

GEO. MILLER—Mr. George Miller, the well-known founder of the Ashley Down Orphan Houses, although in his seventy-fifth year, has reentered upon evangelistic work. His voice is still strong, and is said to be well heard in the largest building. He has, however, been temporarily withdrawn from this labor by epidemic from among the children of his orphan asylums. As many as 500 are sick.

Eastern and Foreign.

NOTES.—Richard Cordley, D. D., of Lawrence, Kan., after 18 successful years of work, has gone to be pastor at Flint, Michigan.—Prof. Park, of Andover, is better than for years. The chapel there is receiving roof timbers.—Rev. F. A. Noble, of the 1st Presbyterian Church, Pittsburg, Pennsylvania, accepts the call of the Central Church, New Haven, Conn.—The Eastern papers are publishing interesting reminiscences of the late Pres. Finney. Our Presbyterian brethren of Central and Western New York are especially ready to own the indebtedness of their churches to the man whose theology the Interior considers one of the most erroneous systems which have emanated from evangelical men. But we have been told that when his theological students used to quote his published lectures against him he was not careful to sustain Finney. He valued God's truth more than even his own attempts at stating it.—We have alluded to the fact that Geo. Muller has resumed evangelistic labors. We find the following statement in regard to him, which is worthy of being remembered: "Extreme judgment, care, and common sense are characteristic of this man of prayer. It is many years since he said to me, with emphasis, 'I wish to have everything so well arranged, that if any shrewd man of business comes in,' he may say, 'These men of faith and prayer do it just as well as we.'" Mr. Muller has preached to enormous crowds at Brighton and London, and proposes to visit many towns on the same embassy.—In the class of 1875, at the Harvard University, there are one hundred and ninety-five members. Of these, nine are destined for the ministry.—Rev. A. L. Gardner, who has been ministering to one of the little Presbyterian enterprises about Boston—at Reading—accepts a call to the Congregational church at Essex, Conn.—The Presbyterian church at Lodus, N. Y., has invited Rev. T. Dwight Hunt, formerly of the 1st Church, San Francisco, to be its pastor. He accepts.—Dr. Joseph P. Thompson has so far regained his health that, in addition to his work on Egyptology, he proposes, during the current year, to deliver in Berlin a course of "Centennial lectures."—A young Norwegian converted in one of Mr. Moody's meetings has begun a Sunday-school—the first in Northern Norway.—Rev. Dr. Raleigh takes Dr. Stoughton's Church, South Kensington, Eng.

Nillsson. { I shall take every opportunity to recommend and praise your instruments.

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Kellogg. { For the last six years your Pianos have been my choice for the concert room and my own house.

Albani. { I am thoroughly satisfied with your splendid Pianos. They deservedly merit the high distinction they have obtained.

WEBER PIANOS ARE THE BEST

Patti. { I have used the Pianos of every celebrated maker, but give yours the preference over all.

Strauss. { Your Pianos astonish me. I have never yet seen any Pianos which equal yours.

WEBER PIANOS ARE THE BEST

Wehli. { MADAME PAREPA called you Pianos the finest in the United States. I fully indorse that opinion. They have no rival anywhere.

SHERMAN & HYDE,
Pacific Coast Agents for the WEBER PIANO, and the celebrated STANDARD ORGAN,
(Manufactured by Felsobet, Pelton & Co., New York)
AND WHOLESALE AND RETAIL
Music Dealers,
CORNER OF KEARNY AND SUTTER STS.,
San Francisco.

Selected Miscellany.

The Blue and the Gray.

By the flow of the inland river
Where the fleets of iron had fled,
Where the blades of the grave grass quiver,
Asleep are the ranks of the dead.
Under the sod and the dew,
Waiting the Judgment Day:
Under the one the Blue:
Under the other the Gray.

These in the robes of glory,
Those in the gloom of defeat,
All with the battle-blood gory,
In the dusk of eternity meet:
Under the sod and the dew,
Waiting the Judgment Day:
Under the laurel the Blue:
Under the willow the Gray.

From the silence of sorrowful hours
The desolate mourners go
Lovingly laden with flowers,
Alike for the friend and the foe:
Under the sod and the dew,
Waiting the Judgment Day:
Under the roses the Blue:
Under the lilacs the Gray.

Lo, with an equal splendor,
The morning sun-rays fall
With a touch impartially tender
On the blossoms blowing for all:
Under the sod and the dew,
Waiting the Judgment Day:
Bordered with gold the Blue:
Melting with gold the Gray.

So when the summer calleth
On the forest and field of grain
With an equal number falleth
The cooling drip of rain:
Under the sod and the dew,
Waiting the Judgment Day:
Wet with the rain the Blue:
Wet with the rain the Gray.

Slowly, but not upbraiding,
The generous deed was done,
In the storm of years now fading
No braver battle was won.
Under the sod and the dew,
Waiting the Judgment Day:
Under the blossoms the Blue:
Under the garlands the Gray.

No more shall the war cry rever,
Or the winding rivers be red;
They banish our anger forever
When they laurel the graves of the dead!
Under the sod and the dew,
Waiting the Judgment Day:
Love and tears for the Blue:
Tears and love for the Gray!

"Hold the Fort."

In the *Catskill Recorder* of the 16th ult., we find a report of an address made by the Rev. J. B. Thompson, D. D., at a Sunday-school anniversary of the Reformed Church held on the late national anniversary. In this address is given the fullest and most interesting account we have seen of the origin and associations of one of the most remarkable hymns used by Messrs Moody and Sankey during their work in Great Britain. We give some extracts from the address, and at the close append the hymn:

"Sherman and his army had become quite at home at Atlanta, and the General was planning for his historic 'March to the Sea.' But the enemy gave him enough else to think about at that time. Small garrisons had been left at every exposed point on the line of railroad all the way from Chattanooga to Atlanta; and now the enemy swinging round from the front was marching to sever his connections in the rear. Sherman turned back, but was too late to intercept him. Quick to meet emergencies, he climbed with his signal corps to the top of Kennesaw Mountain. In the valley below to the north were the heavy masses of hostile infantry, artillery and cavalry, marching northward. He at once inferred that they were moving on Allatoona, an important post on the railroad eighteen miles north. The telegraph wires to that place had already been cut. But from the top of Kennesaw Sherman signaled over the heads of the enemy to the small garrison at Allatoona the fact of his approach. The message sent by signal flag read, as reported, 'Hold the fort; I am coming.'

I hold in my hand a letter from General Sherman, under date of 22d of June last, in which he says, characteristically, 'I don't think I used the words "Hold the fort." That, however, was the duty of the garrison; and they did it manfully.' Sherman had faith in his men; and they had faith in him. It was in this very neighborhood, while a battle was raging, that two delegates of Christian Commission had a conversation with a group of men at the front waiting their turn to go into the fight, and urged them, first, to trust in Jesus as their Saviour. 'How shall we trust? What is faith?' was the serious inquiry of the men of whom many surely were soon to die. 'You believe in Sherman, don't you?' said the delegate. 'That's so,' was the answer—'that's what the matter.' 'Well,' said the delegate, 'that's faith. You believe in Sherman. You trust him that he knows what's best for all of us in this war. Now, just so trust the Lord Jesus Christ. Believe and be sure that He'll do what's best for us now and always; put your

whole soul into His hands, and go into this battle trusting and loving him! He's the Captain of Salvation. Trust your soul to Him as you trust your life to Sherman.' No more apt illustration of faith could have been given.

So Sherman's men trusted him, and when he telegraphed 'I am coming' they knew their duty was to hold the fort. They knew that he would come; and they did hold it manfully. Less than 2000 men made a successful defense against more than 4000, all day long, until the attacking party fled before the troops sent to the relief of the garrison could arrive. That 5th of October, 1864, must have been a day of intense anxiety to Sherman on the top of Kennesaw. To the southwest could be seen the smoke of camp fires, indicating the presence of a large hostile force. To the northwest the whole line of railroad all the way to Allatoona was marked by the smoke of burning railroad ties and stations. Over Allatoona itself rose the thick smoke of battle, from the midst of which could be heard the faint reverberation of the cannon. But his confidence in his troops was justified when the smoke of battle grew less and less, and ceased altogether about four o'clock.

The record may be found in the second volume of General Sherman's Memoirs, as also the congratulatory order No. 86: 'The General commanding avails himself of the opportunity, in the handsome defence made of Allatoona, to illustrate the most important principle in war, that fortified posts should be defended to the last, regardless of the relative numbers of the party attacking and attacked.... The thanks of this army are due and are hereby accorded to... officers and men, for their determined and gallant defence of Allatoona, and it is made an example to illustrate the importance of preparing in time, and meeting the danger, when present, boldly, manfully and well.' The memory of these men who did their duty faithfully shall last while the world stands.

There is a Christian man in Chicago, an earnest worker for Christ, and like others whom the Lord is raising up in these days, a beautiful singer for Christ—Mr. E. P. Bliss. Thinking of this incident, just five years ago (reminded of the day), he was reminded also of those words of Jesus (Rev. 2:5), 'That which ye have, hold fast till I come.'

While Mr. Bliss, the Christian singer, was meditating on these things, suddenly the words of these two messages took rhythmic shape and form, and spontaneously rolled from his lips, with appropriate musical expression, in what since that time has been the chorus of the now well-known song, 'Hold the Fort.' Mr. Bliss writes me, 'I'd like to have "Hold the Fort" sung specially for your young Christians.'

What a history these words have! You know what blessings have attended the evangelistic labors of Messrs Moody and Sankey in Great Britain, and their work is still deepening and widening. First and chief of all the songs they sing is, 'Hold the Fort.' It is the most 'popular melody' in the United Kingdom. It has cast out the evil spirit of foolish negro songs, and the redeemed soul of popular music sits to-day clothed in its right mind at the feet of Jesus. Even with those unaccustomed to such things it is a power for good. Recently the clowns of the Dublin theatre, striving to gratify the taste to which they had been accustomed to pander, and not knowing the change that the Spirit of God had wrought, undertook to deride these men of God, thus: 'Waal, Jim,' said one, 'how do you feel to-night?' 'Go 'way,' said the other gruffly, 'I feel rather Maody to-night; how do you feel?' 'Me,' said the first; 'Waal, I feel rather Samkey-monious!' There was a faint attempt at laughter, checked by a sudden shower of hisses, and then some one in the gallery struck up 'Hold the Fort,' and it was sung through to the end, the curtain falling after the first verse; the immense crowd rising and joining in the chorus.

HOLD THE FORT.

Ho! my comrades! see the signal
Waving in the sky!
Reinforcements now appearing,
Victory is nigh!
See the mighty hosts advancing,
Satan leading on:
Mighty men around us falling,
Courage almost gone!

See the glorious banner waving!
Hear the trumpet blow!
In our Leader's name we'll triumph
Over every foe!

Fierce and long the battle rages,
But our help is near:
Onward comes our Great Commander!
Cheer, my comrades, cheer!

CHORUS:

"Hold the fort, for I am coming,"
Jesus signals still;
Wave the answer back to heaven,
"By thy grace we will."

Helpless People.

They are not necessarily halt, maimed, sick, old, or decrepit. On the contrary, they are sometimes particularly youthful and singularly strong, but they never do anything. We know a woman who lost the first and second fingers of her right hand, who yet does all her family work, carries her neighbors through critical sicknesses, and takes in sewing, wearing her thimble on the third finger. A man who lost both hands contrived an arrangement for fastening garden tools to the stumps of his arms, cultivated his land, and raised vegetables for market. But it is the able-bodied do-nothings we are speaking of. "O, I can't," is their watchword. Great, grown-up babies, or boobies, whichever orthography you prefer. This kind of helplessness is a synonym for uselessness, and results from incapacity, or indisposition to effort; not infrequently from fastidious notions—a farcical idea of gentility which luxuriates in elegant idleness. Some of these exquisites glory in their ignorance of the practical matters. Instance, the city girl, who, when summering with her country cousins, inquired: "What cow gives the buttermilk?" She might have made an appropriate match with an acquaintance of ours who asked, in all sincerity: "How many gallons of vinegar does it take to pickle a barrel of pork?"

We maintain that no woman is ready to marry until she understands every necessary duty of the household, even if she marry a millionaire. Depend upon it, girls, there is no discharge in this war. You must know how. This comes, not by looking on, but by taking hold, and keeping hold, till home duties are easy to you. O, the women who weep and wail over starch that sticks, and bread that sours, because they don't know what is the matter! Helpless, hapless creatures, over whom Bridget and Dinah reign supreme! Such helplessness is utterly incompatible with independence and comfort. Should Bridget "lave ye," let her not turn from your door with a secret chuckle at the thought of the chagrin in store for you because you are a novice in the kitchen. For your own sake be mistress of the situation. Your servants will respect you none the less for seeing that you understand their business. We live in a world of common things, ignorance of which is inexcusable. Nor be for a moment content with theory. It is unreliable, deceptive. Reduce it to practice! "What! with our own hands?" Yes, with your own, dear, little hands, lest some day the following paraphrase may fit you too well:

"Such beautiful, beautiful hands!
They are jewelled, white, and small,
With shapely fingers tapering,
But good for nothing at all!"

You may put on some old kids when you sweep, and improvise a turban of a cast-off veil; but take hold of everything, from arranging a bouquet to blacking a stove. We sometimes think that our degree of strength should be the only limitation in the line of practical feminine accomplishments. Your good judgment will forbid your lifting tubs of wet clothes (better spoon them out first), or doing everything in one day.

We fear there are young ladies in the world who fancy that languid helplessness is interesting. They could hardly get a meal together if they would, and they would not if they could. Others cannot make their own beds, but they can traverse miles of flagging when freighted with dry-goods.

Cultivate helplessness. The first step in this direction is thoroughly help ourselves. Then we shall be qualified to help others. However aristocratic you may deem it to be waited upon, you will sometimes find it very convenient to be able to wait upon yourself. Some people never seem to see anything to be done around them. From a failure in the conception of circumstances, or from willing obtuseness, they may be ever so busy a family, and fail to relieve the overtaxed wife and mother by so much as lifting a burden with one of their fingers. They are not to be counted upon in their own homes, and are unwelcome guests in others'. In refreshing contrast to such a nonentity is the helpful friend, the sight of whom lightens your heart, because she is conceded to be a "host" in every emergency. There seems to be nothing which she cannot do.

We have heard it hinted that there are helpless men, who cannot complete their toilet unaided; foiled by the mysterious cuff buttons and bosom studs. For want of space we must turn them over to the tender mercies of their wives.

Helpfulness must be acquired for our own sakes, since it is declared that "every man shall bear his own burden." It must also be attained for the sake of others, for without it we cannot obey the command: "Bear ye one another's burdens, and so fulfill the law of Christ."

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LPS19076

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Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the region of the Kidneys, and a hundred other painful symptoms, are the offsprings of Dyspepsia. One bottle will prove a better guarantee of its merits than a lengthy advertisement.

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Jaundice.—In all cases of jaundice, rest assured that your liver is not doing its work. The only sensible treatment is to promote the secretion of the bile and favor its removal. For this purpose use VINEGAR BITTERS.
Cleanse the Vitiating Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions, or Sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul; your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

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Literary Notices.

NEWS.—A "Commentary on the Psalms, with a New Translation," by James G. Murphy, D.D., is to be published by W. F. Draper, Andover.—Mr. Browning has nearly finished a long poem. It treats of the effect produced on the mind by sudden loss of fortune.

—Dr. Candlish (Professor in Glasgow College) is to succeed Dr. Dykes as editor of the *British and Foreign Evangelical Review*.—Among Mr. Murray's announcements are the sixth volume (completing the Old Testament) of "The Speaker's Commentary on the Holy Bible"—Ezekiel, by the Rev. Dr. Currey; Daniel, by Archdeacon Rose and the Rev. I. Fuller; and the Minor Prophets, by the Rev. E. Huxtable, Professor Gandell, the Rev. F. Meyrick, the Rev. S. Clarke, and the Rev. W. Drake.—Rev. J. B. Wentworth, D.D., of the Western New York Conference, is just completing a work on Mental Science, upon the preparation of which he has devoted twelve years of study and investigation. In it the author raises, and attempts to answer, the question, What is the True Method of Psychologic Investigation? And in answering it he endeavors to show—first, that that method is not induction; and then, secondly, to show what that method is, from first to last. He claims that the scientific study of the facts, powers, and laws existing in consciousness demands a method of its own, suited in the nature of the subject in which these facts, powers, and laws inhere; that this method is not, and cannot be, induction, but is of unique and peculiar character, which may with propriety be denominated the conscientious method.—A volume of essays on "The Science of Language," by Max Muller, is in press.

—Wordsworth's Prose Works, so long talked about, will appear early in September.

AUTOBIOGRAPHICAL.—Mr. Annot has left behind him an autobiography, and numerous other materials for a memoir, so that his name and work will not be forgotten.—Miss Martineau has her memoirs advancing toward completion.—Earl Russell has composed autobiographical sketches of a most voluminous character, which will be published.

—Louis Kossuth, the Magyar Patriot, has had his "Life Records" passed through the press.

WIDOW BEDOTT.—Albert Mason announces a new edition of "The Widow Bedott Papers." Mr. B. W. Whitcher, who has become a convert to Roman Catholicism, is announced by the papers of that faith, wherever he lectures, as the author of the above book. It was written by Mrs. Francis Miriam Whitcher, his wife. Mr. Whitcher used to be an Episcopal minister.

RECEIVED.—*Littell's Living Age*, published by Littell & Gay, Boston, for \$8.00 a year, is always an acceptable visitor. It is a pleasure to see so good a thing continue so many years in substantially the same hands.—*The Pacific Medical and Surgical Journal* pays its regular monthly visits to our table. It is edited by Drs. Henry Gibbons and Henry Gibbons, Jr., of this city.

VATICAN LIBRARY.—The library of the Vatican was commenced 1400 years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles, Borromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome; with paintings by the masters, and curious medals and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruins of temples and palaces of Rome, the reader can form some idea of the richness of the Vatican.

EDUCATIONAL.

NOTES.—The Ohio Wesleyan University has secured a President. He is Rev. Dr. Payne, of St. Paul's M. E. Church, Cincinnati, a gentleman already very favorably known in Ohio, but who is much better known in Brooklyn and Philadelphia.—Mr. Hilliard Carpenter, a wealthy resident of Evansville, Ind., is said to have included in his will a large bequest for the foundation of a College for Homeless and Friendless Youths.—John Knowles Paine, for the past fourteen years musical instructor in Harvard College, is to be appointed Professor of the new Chair of Music in that institution.

IREMS.—Dr. Ezra H. Gillet, author of "Life and Times of John Huss," and more recently of "God in Human Thought," and Professor in the University of New York, is dead.—All the men who took first class honors last year in the University of Edinburgh

are on their way to the Church.—R. B. Dunn, Esq., of Waterville, has given \$10,000 to the Maine Wesleyan Seminary and Female College, at Kent's Hill.—Professor Joel Parker, the eminent jurist, died at his residence in Cambridge, Mass., on the 17th inst. He was born at Jaffrey, N. H., January 25th, 1795.

THE PENIKESSE ISLAND SCHOOL ABANDONED.—The Anderson School of Natural History, located on Penikese Island, one of the Elizabeth group of sixteen in Buzzard's Bay, which was founded at the expense of so much exertion, money, and anxiety on the part of the late Professor Louis Agassiz and others, appears, says the *Boston Journal*, to be undergoing about the last mutation an institution of that kind is able to stand.

EXAMINATIONS IN PRUSSIA.—The Prussians are a great people for examinations. They make entrance into the learned professions, the civil service, and nearly all public offices, depend upon them. In England, too, in recent times, we have begun to attach great importance to the examination test. But there is this great difference between the Prussians and us: that theirs are school examinations, and are always tests of the school or university training, while ours are open to all and sundry, and in most cases have no connection with the schools or universities. Anything like "cram" is entirely abhorrent to the Prussian system; our competitive examinations are, in many cases, especially adapted for it. In one case, the State has a guarantee that the candidate for its service has had a sound intellectual training; in the other, so near mechanical perfection has cramming been brought, there is no proper guarantee of competency whatever. In the various classes of *Gymnasien* and *Realschulen*, a test examination always takes place before a boy is allowed to pass from a lower class to a higher, and certificates are given upon passing. These certificates are the guarantee of competency, which the State and many private bodies (mercantile firms and others) require from applicants for admission into their service. Thus, for example, the "certificate of fitness," *Zeugnis der Reife*, as it is called, from *secunda* or *tertia* of a *Realschule*, is required by many merchants for admission to their offices, and by the Government for many departments of the civil service. In fact, the leaving certificate of one of these classes is now almost indispensable for any young man about to enter upon a mercantile life.

Be Courteous.

Most of us have our ideal of family life. Alas that the actual seldom compares favorably with it! The theory is beautiful, the practice deficient. We plant our little Eden, and are surprised when we find that the trail of the serpent is there. Selfishness steps in, and we murmur at our crosses. Indeed, the rasping, irritating incidents of home-life lay us liable to crabbedness and outness of speech. One preventive of this evil is the exercise of unvarying, every-day politeness; not cold conventionality, endless details of etiquette, but sincere christian courtesy. To become habitual it must be early acquired and faithfully practised, not donned and doffed as a company costume.

"Excuse me, mamma, didn't 'tend to," said a little fellow in our hearing, and we prophesied that he would be a gentleman. The rules of common politeness are based upon reason, and consideration of the comfort of others. In short, they are the outgrowth of right and kindly feelings; simple obedience to the golden rule. Of course, refinement and culture add grace and sweetness to the expression of those feelings. Courtesy is a duty we owe to ourselves and scarcely less to others. We have no right to be rude, and if we care for our own reputation we have no desire to be so. Politeness is a protection to its possessor. Other things being equal, it ensures returns of the same. Its exercise often involves self-denial. To resign the easy chair, to sit till others are served, is not always agreeable, but it is often wholesome. What selfish monsters would we become were we subject to no such restraints! "In honor or preferring one another," is beautiful no less than biblical.

Young-ladyhood, that synonym for sweetness and angelic perfection, has been known to be lacking in respectful demeanor. "Harriet," said a venerable father, as he was leaving the breakfast table, to which his daughter tardily approached, "why did you not come down to breakfast?"

"I did, sir," was the saucy response. "Why did you not spit in my face? She did scarcely less, after our way of thinking."

The pouting miss who refuses, or ungraciously assents, to the simple request

to get a friend a glass of water, may deem herself attractive; but there are those who will differ in opinion. Let her dream dreams and build air-castles if she will. Her fairyland will be haunted by the demon ill-nature and the ghost of selfishness; and her Prince, come he never so late, will live to wish he had come later.

The delinquent boy who, being sent for, returns answer, "I'll come when I get ready," shall have his case so summarily settled that he will come thereafter without calling. "I don't know, and I don't care," "Tis, too," and other flat contradictions, are as unbecoming as they are unkind and boorish. If husbands and wives would maintain half the courtesy which graced the days of their courtship, the children would need little training in this direction. We can afford to say "If you please," and "Thank you," occasionally, even to our children. Especially should we teach them by precept and example to be polite to the aged, to rise up before the hoary head. Charming to all beholders, it greatly refreshes the faint and weary traveller almost home. Incivility at home is inconsistent with love. An affectionate regard for the comfort of those near and dear to us will restrain us from harshness of expression and roughness of action. Nurtured in such an atmosphere, this bud will blossom into winning tenderness of manner.

THE WESLEYAN IRRITATION.—A ridiculous case, says the *N. Y. Advocate*, has just advanced a stage—the case of "Keet versus Smith." The object of it is to settle the knotty point of whether a man may call himself "Reverend" here, if he is not a minister either of the Church of England or of the Church of Rome. Hitherto the thing has gone against those who are so unfortunate as not to belong to either of these favored communions; but the Privy Council has yet to be heard, and if the judgments of the inferior courts are allowed to stand, there will be a nice commotion in the country. Already the Wesleys have exhibited keen irritation under the implied insult. Their Conference is sitting at present at Sheffield, and their new President, M. Gervase Smith, on taking the chair, delivered a philippic which will not be without fruit. As to the title of "Reverend," he said he did not for himself care one straw whether men gave it to him or not; but if what was meant was that Wesleyan ministers had no commission from the head of the church to preach the gospel or administer ordinances, then that was what he would not stand; and he would sit peacefully under no law which countenanced such an enormity. He then went on to say significantly that up to this time the Methodists had looked to the Established Church with a sort of filial affection, but he would not guarantee how they would feel or act if the members of that Church were to show themselves content with things as they at present are.

THE TRUE SPIRIT.—A Boston journal, in the course of an article concerning the probability of a series of Moody and Sankey meetings being held in that city, says: "In these modern times religion has become in many respects a sort of aristocratic institution—one of the luxuries which only rich people can afford to enjoy—and if Moody and Sankey can infuse into its public observances some of the modest and humble characteristics of the founder of Christianity, it is quite likely that good will result from their labors. There is need enough of some kind of an awakening that shall have the effect to elevate the moral tone of society, by rendering integrity and virtue more respectable, and dishonesty and corruption more odious; and whether it comes from the exhortations of Moody, the canticles of Sankey, or the teachings of wiser and more refined instructors, all will welcome the effort, whenever and wherever it appears to be honestly made."

The new twenty-cent silver piece is now ready for distribution at the Mint. The obverse is similar to the quarter dollar, with the exception that the word "Liberty" is raised, and the design is smaller in proportion to the size of the coin. On the reverse is an eagle holding in his talons the olive branch and three arrows. At each end of the inscription, "United States of America," is a six-pointed star. Beneath the star are the words "Twenty Cents." The edge of the coin is not milled, as in the case of all other United States silver coins, this difference probably being intended to distinguish the new piece from the quarter dollar. The words "In God We Trust," which have appeared on most of the national coins of late years, are omitted.

EDUCATIONAL.

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THE SUMMER TERM OF THIS INSTITUTION will commence on
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For circulars and further information, address
S. S. HARMON, Principal.

Mills Seminary.

THIS WELL KNOWN INSTITUTION FOR young ladies will commence its next term WEDNESDAY, August 4th.
With its fine, commodious buildings, its ample grounds, and its large and efficient corps of Teachers, the institution offers unrivalled advantages for a thorough and finished education.
All letters of inquiry, and all communications relative to admission, should be addressed to
Rev. C. T. MILLS, D.D.,
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Napa Ladies' Seminary.

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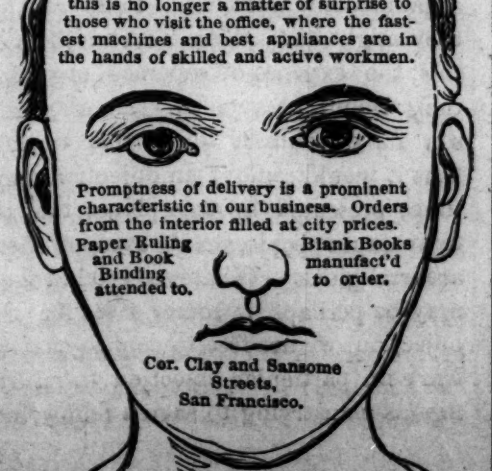
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Emigrant Bureau.

To the Immigrants Seeking Homes, Labor and Information.
At a meeting of prominent citizens, held in San Francisco, the undersigned Committee of five were appointed, for the purpose of forming an Emigrant Bureau to aid immigrants, who are arriving in large numbers, to find homes and employment. Such a Bureau has been created, under the supervision of said Committee, and is to be sustained by the gratuitous contributions of citizens.
There is ample room in our State for all that are arriving to find homes, and there is plenty of work for willing hands to do.
To those seeking agricultural pursuits, our broad plains and fertile valleys offer all that may be anticipated.
To those seeking grazing lands, our mountain regions and river bottoms will furnish abundant feed for grazing purposes.
Our irrigated districts, to those accustomed to raising corn and other Spring grain and vegetables, will furnish homes and employment to many.
As our population increases, our irrigated ditches will increase in number. There is very little of the soil of California that may not be utilized.
By the information we expect to give through this Bureau we anticipate no difficulty in finding homes and employment for all who may come.
The Committee have appointed Mr. J. Earl as Manager, and Mr. I. G. Gardner, Assistant Manager, of the Bureau, at No. 123 California street, second floor, room No. 8. This office will be open May 15th, prior to which all information may be obtained at No. 8 Leidesdorff street, where many good homes and other desirable lands for sale, with full information relative to location, soil, climate, etc., may be obtained.
All information will be given free of charge to those seeking homes or employment.
The Bureau is not created for the purpose of aiding any ring or combination of land owners, but solely for the purpose of guiding immigrants.
The simple object of the Bureau is to protect the interest of immigrants, give correct and reliable information free of charge; and since the Bureau will be in correspondence with reliable sources of information throughout the State, it cannot fail to accomplish the object intended.
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THE PACIFIC.

SAN FRANCISCO:
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EXPIRATIONS.—Look at the printed label on the first page of your paper; the date thereon shows when the subscription expires. Forward the money for renewal without further notice.

The *Congregational Club* meets every Monday at 1.30 p. m., at the library room of the first Cong. church edifice, cor. of Post and Mason streets, San Francisco. Ministers and members of Congregational churches are always cordially welcomed at these meetings. Visitors to the State, from the East or elsewhere are specially invited to find the place, and thus make the acquaintance of their brethren here.

GENERAL ASSOCIATION.—The regular annual meeting of the General Association of California will be held on Tuesday, Oct. 5th, at 7.30 p. m., with Plymouth Church, San Francisco. The opening sermon will be preached by Rev. I. E. Dwinell, D. D., of Sacramento. Each Congregational church of California and Nevada is entitled to a representation by two delegates, or one delegate for every fifty members in excess of one hundred.

J. H. WARREN, Registrar.

SAN FRANCISCO, Sept. 16, 1875.

Now come the meetings of Associations, Synods, Conferences, and other religious bodies that have annual meetings, anniversaries, and other like reunions. To many these are a joy and strength; to others they are a joy and a task. All who are faithful in attendance and prompt in duty find that fatigues come with delights. This must be so. Yet the delights and the fatigues are somewhat novel, and have a charm in them which lifts them above the level of common events and experiences. Their sacredness also renders them profitable, and their stimulating power makes them specially useful. It is to be hoped that they may be all well attended, as well as largely composed. The experiences of past years have taught us that, when the General Association, for example, meets in this city, the numbers will be large in the aggregate, but the attendance at many of the meetings thin, because so many from the interior wish to improve the time to visit their friends, do some shopping, and see the lions of the town. This is all well, but it doesn't promote the good of the meetings of the Association. The committee hope that the members of the Association will stay one day longer, and attend to their personal affairs after the Association shall have adjourned. Business, particularly sacred business, before any mere pleasure.

Every day or two by telegraph we get something in the papers about the investigation into Indian affairs. We hope no credence will be given to any such premature reports. There is a hungry remnant of the old Indian ring anxious to break up the present system, and they are the ones who send these improbable items abroad without any authority, and who magnify every peccadillo that is discovered. For our part, we are not going to believe any such story as that about about feeding Indians at \$50,000 a year, who are not living on our soil. It is preposterous. Nor are we going to believe any other injurious story until it is proven on good testimony—the testimony of others than those jackals that hang around Indian encampments, seeking what they may devour. They are too willing to accuse the present agents of practices to which themselves were accustomed of old.

After many lesser voices have cried for years against the sin and shame of masculine waste and female extravagance, the *London Times* is uttering its thunders. It is none too soon; we shall see in due time whether that ponderous journal has any special weight in correcting a social abuse. We are of the number who do not expect much from newspaper criticism, unless there is some concerted and persistent action among all such papers as have any force of morality in them. It has come to pass that large classes of women are so devoted to extravagant displays and social dissipations as to be unfit, physically and mentally, for the proper offices of their sex, and as to be ruinously burdensome to those who dare marry them. It may be that no more can be done about it than to advise that all such as are spinsters be left spinsters, and that the good women of the future be sought in

humbler circles. The "uprising of the women," which has so much good in it in some ways, tends to the fostering of this particular evil. Both women and men have need to come down from certain airy and costly elevations to good, solid work, and the regular hours and habits necessary thereto.

From the Annual Report of the "Ladies' Protection and Relief Society" we make the following extract, to remind ourselves and others that we are doing something else in this city besides dealing in stocks and becoming the victims of panics: "At the last anniversary there were 163 children at the Home. During the year 188 have been admitted, and 164 have been dismissed. There are in the Home at present 187 children and five adults. The question, 'What shall we do for our boys?' is a perplexing one in many families where there are at most but half a dozen to provide for; the managers of the Home, with a family of ninety or a hundred boys, repeat the question. When a boy has arrived at the age of eleven or twelve years, it is the desire of the managers to place him out where he may acquire knowledge that is to fit him for after life. As an illustration of what may be done, one gentleman interested in the fortunes of the boys, last year, found places for three. Have not the boys other friends who will do as much for them? Homes for our girls are more readily obtained. Many are adopted in childless families, and applications are more frequently made than the Locating Committee can at all times fill. The appropriation by the Legislature has been received in installments, and at times when our depleted treasury was sadly in need of funds. Alvinza Hayward has in the past year presented the society, through Justin P. Moore, with the munificent sum of \$5,000. The managers also return thanks to A. P. Hotaling, executor of the estate of C. J. E. Fahlstein, who, in executing the trust confided to him, has placed in the treasury \$927.12, in addition to the amount acknowledged in last report. Samuel C. Harding, our long-trying friend, has continued his good work of soliciting for the Home, and to him and to the merchants, and to all others who responded to the call, the thanks of the society are due: also to H. Casebolt of the Sutter-street Railroad, for placing cars at the disposal of the children on various occasions: also to R. and J. Morton for valuable services, and to many others who at Christmas time have made the hearts of the children glad with good cheer. The usual contributions from the churches have been received. They came at an acceptable time."

A writer in the *Country Gentleman* is out with a fresh theory on salt. Incidentally he touches another question, the alcoholic, concerning which we know too little, and adventure too much. "I would not be too progressive, but are not professional men too conservative, or under the influence of old fogies—old theories that will not stand the light of investigation? What entrancing eloquence and weak arguments have been used of late by eminent men to sustain the exploded idea that whisky is food, or in some mysterious way takes the place of or saves food? Yet it is gratifying to know that there are eminent men in the medical profession who are free to admit that a stimulant will not add one atom to the sum total of animal vitality, but that its only office in the system is to irritate the nerves to action—like the dash of water in the face of a fainting person; but it must be remembered that while the stimulant, like the water, starts the nervous system, yet, unlike the water, the stimulant leaves a sting behind in the shape of poisoned, weakened and shattered nerves. Yet at the present day, with our cook-book directions for preparing food, and our habit of promiscuous indulgence of our unnatural, transmitted and perverted appetites, the use of salt may be the least of many evils. But to claim that, with the observance of the laws of life, salt is a necessity with the food for man or beast, (with all the information that may be had on this subject) is too much for even conservative men to advocate."

In what Mr. Gladstone says in a letter to a friend about the Church of England, occurs this paragraph: "I cannot decline your invitation on the ground that the subject of your interesting, able, and incisive paper is foreign to my thoughts. But I admit my inability to treat it even inadequately. In your strictures I find much truth (forgive me if I add) with some exaggeration. As regards the intellectual quality of the clergy, I think the most marked want is the want of great men as leaders. I admit the church is losing ground in this respect relatively to the lay mind of the country. But when I

look to moral tone, if nobleness is repelled from holy orders, I know not where it takes refuge. There is far more of it, as well as of bounty, devotion, and self-sacrifice, among the clergy, out of all sight, than among the laity. In writing this I do not presume that I am offering any solution for your problems. I have none to offer. If the Establishment is hard to maintain, it is harder to destroy. But I do not anticipate that reforms of it such as you desire will ever appear anywhere except on paper. I have one advantage over you. The Church of England was, in my view, founded not 300 years ago, but 1800, and I am persuaded that there is that in her which, with Establishment or without it, will keep or find for her, great as are her sores and her sins, a place and a name in the final record of God's dealings with mankind for their salvation."

From some source we have received several political documents, one of which is entitled "Vaticanism in Germany, and in the United States." From this we clip the following paragraph, which should not be forgotten. "There is a movement on foot—not yet crystallized into a policy, to be condemned or advocated by its opponents or friends—but sufficiently defined in its object to excite in the minds of our citizens apprehension, if not alarm. We refer to that alliance of church and party, which in some localities is so marked as to leave no doubt of its purpose. This alliance is the surest evidence that Ultramontanism which has cursed Europe for centuries, is seeking a foothold upon our soil. Our Roman Catholic clergy have a perfect right to labor and vote for the Democratic party, but they have no right to use the discipline of their church to force those who believe in their faith, but not in their politics, to unite with them at the ballot box. Yet the coercive policy is the one now adopted. The discipline of the church is to be brought to bear upon its followers, and the Romish Church, inspired by Jesuitical teachings, is to make common cause with Democracy, in its endeavor to overthrow the Republican party, and with it the free school system which it sustains. The legislation in Ohio and New York, especially their city legislation, affords strong proof of the design of the Papal Hierarchy to use the Democratic party as the political lever to overthrow the free school system of the land. This accomplished, the door is open for the control of other institutions in the future, and through a national triumph of the party to which the church is allied, to a radical change of our form of government."

Thus *The Rescuer* preaches to our churches, and we desire to repeat the message. "The temperance reform is undoubtedly a great and important work for our churches. Many of our churches are nobly and perseveringly taking their part in the world's great struggle against the demon intemperance. We believe that the day is rapidly approaching when the world will increasingly honor the church that labors devotedly and intensely to promote temperance, and that a minister or church-member who is silent or apathetic concerning this subject will be regarded as an anomaly. There are many cogent reasons why the church should labor most energetically in this reform. We know of no agency that can do it more effectively. The church moves the lines of earthly influences. She also draws upon the Divine Omnipotence. In her allied organizations of Sabbath-schools, prayer-meetings, and benevolent institutions she has immediately under her control spheres of unmistakable importance for the prosecution of this great work. By entering vigorously and universally into this work, she would strengthen herself. Temperance effort put forth by every church would secure an aggregate of strength to herself and a concentration of sympathy in regard to all her great works, to all her works of faith and labor of love. Economy might also be urged as another reason why the church should lay firm hold upon this work. The church has in her present organizations and membership sufficient to carry on this reform to a victorious consummation, if the membership would individually do their duty, and if the present organizations were used to do all that they might do. Were the church to do this, the expense of separate organizations would be avoided. Another reason for the church doing this work is, that it would remove an objection sometimes presented in some places that the temperance people, that is some of them, are irreligious. Whatever ground there may be perhaps in some cases for this objection, we are free to confess that we have no particular objection to an irreligious man trying to save a fellow man

from the terrible curse of a drunkard's grave. If he is successful, good has been done, and we thank him and praise God. If he has done this whilst his neighbor—a professing christian—has stood by listlessly doing nothing, we shout 'Shame on you, professing christian, that helped not; all praise to you who did attempt and did succeed.' If the christian church universally will do its full duty, this supposed objection would be removed, and the christian church would thereby do very much towards the conversion of the 'irreligious,' amongst temperance people. Another reason we would mention is that temperance work is emphatically one of the works which the christian church should do. We need not refer to the well known passages of Holy Writ. How the christian can absolve himself from responsibility in the death of the drunkard, if he makes no effort to save him, we cannot tell. To us it seems that God places this work in a very important manner upon the christian church, and requires earnest service from its members. Much more might be said, but we have merely glanced at some points, to present this important subject to the consideration of our churches. Churches, arise. Do your work. Save the fallen. Glorify your God."

The Utica, N. Y., *Herald* thus notices a gentleman and a Christian whom we all delight to honor, and who is not a stranger to all of us. "One of the most eminent of her sons returned yesterday after a long absence to visit his native city. Samuel Wells Williams was born in Utica, in September, 1812, and for more than a generation now has ranked among the foremost of Chinese scholars, until it is no exaggeration to place him at the head of them. He attended the Rensselaer Institute in Troy, but much of his training was in the printing office with his father, William Williams, in this city, from which graduated some of the brightest and most useful men this community has ever known. He was early imbued with the missionary spirit, and went to Canton as missionary printer under appointment of the American Board, landing on the day before he became twenty-one years of age. Knowledge of the Chinese language was essential to him, and he devoted himself enthusiastically to its study. He assisted Mr. Bridgman in editing the Chinese Repository, a monthly publication, and a "Chinese Chrestomathy," of which he wrote about one-third. He published 'Easy Lessons in Chinese, an English Chinese Vocabulary, and a Chinese Commercial Guide.' All this he accomplished within about ten years, besides making excursions into the study of Japanese, and translating into that language the book of Genesis and Matthew's Gospel.

In 1844 he started upon a visit to America by way of Egypt, Syria and Europe, and in this country delivered a series of lectures in order to pay for a font of Chinese type to be cast in Berlin. These lectures attracted general attention, and became the basis of the standard work, the "Middle Kingdom," which substituted accuracy and veracity for romance and fiction in Western views of the Celestial empire. The work earned for the author the title of LL. D. from Union College, and gave him an enduring literary reputation. In 1848 he returned to China, to his position as missionary printer, and to the editorship of the *Chinese Repository*.

When Commodore Perry made his famous visit to Japan, Mr. Williams was the American best qualified to act as interpreter, and in that capacity he accompanied the expedition and won high commendation for his skill and tact and fidelity. This service so impressed our Government that he was at once commissioned as Secretary of Legation to China, and he still holds that position, under the oldest commission in our diplomatic corps. During twenty years of labor inadequately paid, he has been of more value to our country than any of our Ministers to China; and in the three treaties with that country, which bear the names of Cushing, Ward and Burlingame, respectively, Dr. Williams was the intelligent adviser and agent, and without his acquaintance with the country and the government and the people, probably our diplomacy would have been in vain. During the absence of the persons appointed to the place, he has nine times, for longer or shorter time, performed all the functions of a Minister as *charge d'affaires*, and it would be the fittest thing in the world for our Government to recognize his services by appointment as Minister to China, where indeed our diplomacy has long been what he has made it.

During his diplomatic service he has not neglected his linguistic studies. In 1856 he published a "Tonic Dictionary of the Chinese Language," and he has

just completed a monument to his industry and scholarship in a "Syllabic Dictionary of the Chinese Language," a great quarto of 1209 pages, embodying 18,000 characters of that complex and difficult tongue. This vast undertaking has compelled notice and admiration from scholars in all lands, and rounds out to wonderful completeness the labors of Dr. Williams for the language of the land of his adoption.

Forty-two years ago he left Utica, with the hopes of youth, as a missionary printer. He returns now in a ripe and successful manhood, with the honors of diplomacy and authorship, to the scenes of his childhood. He comes in good health, for his tour of four months in Europe has restored the strength much worn by labor on his great dictionary. He will remain some months in this country, with his headquarters in Utica, but expects some time in 1876 to return to China."

Week-Day Lecture.

BY THE REV. A. L. STONE, D. D.

Wednesday Eve., Sept. 15th, 1875.

The union of believers in one local christian body, by the Scripture ideal, a very close and tender union, and implies the interchange of very tender and faithful personal offices.

The bond is likened to that which unites the members of one household. The relation by this similitude is fraternal, and the love and sympathy should be those of brothers of one blood. Or the bond is like that which joins in one living, vigorous growth the branches of the vine to the parental, life-giving trunk. Or again, it is like the membership of the human body, so close and vital that, "if one member suffer, all the members suffer with it," and no member can say to any other, "I have no need of you."

The association of believers in the local church, thus symbolized, summons them to all helpful, comforting, cherishing, and sympathetic overtures. In the affections of the heart, in thoughts and words and deeds, in doing and forbearing, they owe each to each a most generous and sacred duty.

Now the great practical question is, how shall this fullness and tenderness of local christian fellowship be demonstrated and expressed?

Something of this true and strong feeling would be realized, and shown forth, and strengthened, if each member would take up the catalogue of the church and read it over slowly and thoughtfully, pausing upon each name to call up the face and form thus presented, and to breathe a blessing upon it before suffering the image to pass. Do you keep such a catalogue, each of you? Is it near your hand? Is it near your eye? Do you often glance it over? Do you seek thus to enhance the dear-ness of the tie between yourselves and your brethren?

Something of it comes into consciousness and expression when you meet together for public worship in the great congregation. You feel that you are not alone; that you are girt about with a band of brothers and sisters; that your hearts go up together in the "Lord's Prayer," and in the strong, full chorus of the "Doxology." You do not, indeed, touch hands or exchange words; you do not look into one another's eyes or smile each to each; you may not know who of your number is present or absent; but the sense of fellowship in worship is in your heart, and the tide of fraternal feeling rises and swells.

Something more of it throbs and gushes in your bosom at the communion table. Only those of the "family" are about you. They are exercising, as you are, the fresh feelings of penitence and faith, of love and gratitude. You are drawn to them in lively sympathy. Your "hopes, your fears, your aims are one." And when you rise in silent welcome to receive new members on such occasions, and to enter into covenant with them, your greeting and joy are those of a loving household.

Perhaps the social prayer-meeting gives as definite and positive an exhibition of this fellowship as any other scene of the social life of the church. For there you sit closer, side by side, than in the Sabbath congregations; you hear one another's voices in prayer; you get and give the testimony of one another's freshest experience, and thus enter most deeply into one another's spiritual life.

But it seems to me that we want something more than all these expressions minister and supply. In a large church like this, I presume that some of you have no personal acquaintance with scores whose names are written with yours on the same church catalogue. How can you feel a deep personal interest in them, or cement the bonds between you and them, or cherish effect-

ively fraternal tenderness and sympathy, when your palm never touches theirs, and your step never crosses their threshold? Can't this state of things be remedied progressively? Can you not here and now resolve to make one fresh visit every week, or oftener, if possible, upon those strangers who are knit with you in the same covenant? I would ask nothing impracticable; but it would seem as though this suggestion were within your power to carry out.

Churches very soon get a name and a reputation for their characteristics in this matter of acquaintance and personal cherishing. Some are proverbially cool and indifferent in the premises, and some are known to be faithful, warm hearted, and unceasing in effort and demonstration.

Call upon every new member added to our church roll, and give a cordial and welcoming salutation, and help to make him feel at home.

Don't hurry away from the church prayer-meeting, and don't suffer strangers, if you can catch them, to retire ungreeted. Linger, and shake hands, and talk a little, and draw one another into closer and more friendly intimacy.

Don't pass a brother or a sister on the street with a cold glance or a cold bow. If you are in haste, and even if you have had no personal introduction, stop a moment, and offer your hand, and make kindly inquiries, and leave a heart cheered and warmed behind you.

Attend the church "Socials," though at sacrifice of time and strength, and don't be a "wall flower" there, but circulate about, and breathe a home atmosphere in all your speech and manner.

We must seek by all devices to give reality, strength, and expression to this idea of christian fellowship.

Religious Intelligence.

The West.

W. B. M. P.—Following is the programme of the meeting of the "Woman's Board," to be held in Plymouth Church, San Francisco, on Wednesday, Oct. 6th, 1875: From 9 to 12 a. m.—1. Devotional exercises; 2. Reports of Secretaries; 3. Report of Treasurer; 4. Miscellaneous business; 5. Election of officers; 6. Closing prayer. Recess. 2 to 5 p. m.—1. Devotional exercises; 2. Reports of Auxiliaries; 3. Sketch of Bridgman School, by Mrs. Blakeslee; 4. The Japanese "Home," by Mrs. Fisher; 5. The work in Mexico; 6. Discussion of "The best method of forming Auxiliaries, and how to awaken a more earnest spirit in those already formed," by Mrs. Henshaw; 7. Addresses by missionaries and others; 8. Prayer and Doxology. Evening, 7.30 p. m.—Address by Mr. Munger, of San Jose, followed by volunteer speeches. Delegates from all the Auxiliary Societies are cordially invited to attend these meetings, and entertainment will be provided for all such, on application to Mrs. A. L. Stone, 617 Bush St., First Cong. Ch.; Mrs. E. P. Baker, 422 Minna St., Third Cong. Ch.; or to Mrs. S. S. Smith, 633 Sutter St., Plymouth Church.

At a meeting of the San Francisco Ministerial Union, held last Thursday, Rev. F. F. Jewell, D. D., was elected to have charge of the Union meetings on Sunday evenings, and to do general missionary work in this city, according to the proposition of J. W. H. Campbell, Esq.

Calvary Church was filled last Sunday evening, at the anniversary of the Young Men's Christian Association. The report of the President, J. S. Taber, Esq., included the gratifying announcement that the debt which has oppressed the Association is gradually melting away. Rev. Mr. Guard made the anniversary address, and did it (as he does everything) admirably well.

Bethany Church, in this city, held its annual meeting last Friday evening. The reports were highly encouraging. Details will be given hereafter. The following brethren were chosen as officers for the ensuing year. Pastor, Rev. W. C. Pond; Deacons, I. A. Snook, E. Palache, and S. Hackley; Clerk, E. Palache; Treasurer, Jas. E. Ager; Superintendent of Sunday-school, W. Johnston; Trustees, John E. Ager, Jas. E. Ager, E. Palache, Jas. F. Crosett, and I. L. Fogg.

The membership of the Third Congregational Sunday-school, to whose anniversary we referred last week, has risen from 300 at the beginning of the year to 494 at its close. Quite a number of the pupils have been led to Christ. The average attendance for the whole year was 253, but it has steadily and rapidly increased since July 1st, and reached its highest figure on the last Sunday of the year, when 333 were present. The receipts were \$188.75, and the expenditures \$235. An exer-

cise entitled "The Arch," was the special feature of the anniversary service. Seventeen little girls from the Orphan Asylum took part in it, and rendered it finely.

Bethany Sunday-school celebrated its third anniversary last Sunday evening. The chapel was packed to its utmost capacity, and perhaps the best token of the interest of the occasion was given by those who stood through it all, though able to enter only the porch of the church. The year has been a prosperous one, the membership having risen from 159 to 226, and the work having been owned of God to the salvation, as is hoped, of about 30 of the pupils. The class collections during the year amounted to \$160.

The young church at Berkeley reports \$2418 raised in connection with its work in these first ten months of its history. Its membership numbers 28, and its Sabbath-school has about 40 pupils.

Redwood church has 63 members, having added 12 during the year. Its collections reach the handsome amount of \$2600, of which about \$210 were for christian work outside its own field. It has a Sabbath-school of 125 members.

The Congregational church in Stockton received 32 persons to membership during the year, and has the names of 122 on its rolls. Its Sabbath-school numbers 140. Its expenditures have been about \$2500, and its charities \$210.

The church at Martinez has increased its membership from 13 to 21 during the year, and has received more than \$900 in connection with its home work.

The Congregational Church at Woodland reports 24 members—four of them added on profession during the past year. It has raised \$3300 during the year, of which amount \$2400 went towards payment for its new and very tasteful and commodious meeting-house. Its Sunday-school has a membership of 45.

The church at Los Angeles has 62 members. It received fourteen during the past year. It has raised in connection with its own work about \$1250, and has contributed for christian work elsewhere, \$104. Its Sunday-school enrolls a membership of 138.

From the Occident: The number of Presbyterian churches upon the coast has increased during the year from 105 to 115, and of ministers from 115 to 125. Of the latter, seven are honorably retired from labor, five are without charge, twenty-three are pastors, fifty-five are stated supplies, and the residue, thirty-five, are otherwise employed. Nearly all our churches are supplied. There are fields sufficient for a much larger number, but we have not the means to sustain them; and the limited income of the Board of Home Missions seems to render it inadvisable to occupy any new ground where the church cannot in a very short time become self-supporting. There are now 6634 members in our churches, with 9998 in our Sunday-schools—an increase in the schools of 919.

Rev. A. F. White was installed as pastor of the Presbyterian church at Los Angeles, Aug. 26th. Rev. W. A. Scott, D.D., preached on the occasion. On the same day fourteen persons were received to the church—four on profession of faith.—Mr. James White, a member of Calvary Church, son of an Irish Presbyterian minister, has been licensed to preach by the Presbytery of San Francisco.—Calvary Church received seventeen new members, and St. John's Presbyterian Church, eleven, on the 12th inst.

The Metropolitan Baptist Church, Rev. I. S. Kallach, pastor, has engaged Union Hall for the Sunday evenings of a full year.

From the Advocate: Howard St. M. E. Church had 250 members at the beginning of the pastorate of Rev. F. F. Jewell, three years since. It now has 550 full members and 157 probationers. The Sunday-school, three years since, numbered 300; now its average attendance is nearly 800.—The past year has been the best year in the history both of the Central, and the Bush Street M. E. Churches.—The camp-meeting near Calistoga closed on Sunday, the 12th inst. There were over forty conversions and thirty-five accessions to the membership.

Eighteen Chinese girls rescued from the life of suffering, and sin, and shame to which they are destined when brought to this state, were to be seen at the Powell Street M. E. Church last Thursday evening, looking neat and healthy, their minds opened to knowledge, and the hearts of many of them opened to Christ. They were connected with the Methodist Chinese Mission. The youngest of them is but eight years old. When she was received, she had recently been beaten till she was black and

blue in many places, and her hands were swollen from the bruises. Her clothing was a mass of filth, and her body was so dirty that it took a large number of daily washings before she was wholly clean. She had cried so much that she was sick for a whole day after her arrival. Another, lately received, said she had waited and watched a whole year for a chance to escape. "I want to die," is the answer some have given when asked what they wanted. There are twenty-five girls in the Mission. Ten have been sent back to China, five married to Chinese converts, and thirteen been baptized.

PACIFIC GRAND ORCHESTRA AND BRASS BAND.—An association with the above title is, as we are informed, about to be organized, for the purpose of affording to persons desiring it an opportunity for instruction on any of the brass, reed, or stringed instruments ordinarily in use. It is desired to have the meetings for practice in the evening; to place the price of tuition at a low figure—not more than \$1 or \$2 a month—and to make arrangements that will enable each pupil to purchase the instrument that he wants at a reasonable price, and pay for it in easy installments, thus placing the advantages of the enterprise within the reach of almost every one, no matter how limited his time or means. It is expected that Professor Chas. J. J. Smith, so well known as a musical instructor and performer, will have charge of the band, which is to be organized as soon as a sufficient number of pupils have signified their readiness to join it. If the young people of our Churches will interest themselves in this movement, we shall soon have in each of our congregations a sufficient number of competent performers to render us independent of the hired musicians to whom we are now compelled to resort when we want any variety of instrumental music at a concert, festival, picnic, praise service or anything of the kind. Any further information concerning this matter, that may be desired, can be obtained at Sherman & Hyde's music store, corner of Kearny and Sutter streets.

The Episcopal church in Stockton has 180 communicants, about 240 pupils and teachers in its Sunday-school, and an average attendance on morning service of 130. It raised for current expenses last year, \$3473, and for charities, \$745.85. It has in its Building Fund \$2137.50 bearing interest, besides \$900 towards the purchase of a bell, and \$558 accumulated by the Sunday-school Sewing Circle towards the erection of a Sunday-school room.—Archdeacon Gibson, of Victoria, has been in San Francisco for some two weeks past.—Rev. S. D. Boorum, of the diocese of Western New York, has been appointed Chaplain of the Training Ship, which lies at the foot of Third street, and entered upon his duties last Sunday morning.

The minutes of the Oregon Congregational Association are before us, and furnish, especially in the essays, very interesting and useful reading. The statistics show 15 churches, of which the largest is that at Portland, with 152 members; the next, that at Salem, with 140 members. Two failed to report their statistics. The rest have a total membership of 633. The additions during the year were 72—30 by letter, and 42 on profession. The removals were 28. The total membership in eight Sunday-schools was 948. Eleven churches make financial reports. The total amount raised by them is \$9292; of which \$730 represent the benevolent contributions, and \$8562 the church expenditures.

In the Honolulu Friend of August 3, we find a noble temperance speech of King Kalakaua, which, it is hoped, may have some effect to arrest the tide of intemperance now swelling over his realm. He invites his people to join with him in an association to "suppress the use of strong drink." Is it not a shame that powerful nations, calling themselves Christian, insist at the cannon's mouth on their right to deluge those islands with vinous poisons? May God uphold their King in the stand which he has taken!—The supplement to the Friend contains the minutes of the Hawaiian churches. Their statistics are as follows:

Islands. Churches. Members. Contributions.

Hawaii. 23. 3,895. \$5,679.14

Maui. 14. 1,622. 3,253.06

Molokai. 4. 1,622. 3,253.06

Lanai. 1. 1. 1.00

Oahu. 13. 2,556. 5,481.56

Kauai. 5. 520. 909.00

Totals. 60. 8,593. 16,322.76

The Congregational church of Sequel reports 17 members, of whom five were added on profession last year. Its charitable contributions amount to \$41.80; its expenditures to \$600. The Sunday-school has about 100 members. It is at present without a pastor.

MARRIAGES.

WELLS-CULLEN.—In this city, September 15, by Rev. T. K. Noble, George Wells to Kate A. Cullen, both of this city.

BUTLER-BAIRD.—In Oakland, Sept. 19, by the Rev. J. A. Benton, D.D., James H. Butler to Mary J. Baird, both of Oakland.

HARMON-LINDLEY.—In this city, Sept. 11, by Rev. S. S. Harmon, Charles R. Harmon to Miss M. S. Lindley.

LOUGH-CLEGG.—In this city, Sept. 16, by Rev. Dr. Sawtelle, Edward James Lough to Mary Eva Clegg, both of this city.

KING-BROWN.—In this city, Sept. 16, at St. John's Church, by the Rev. W. A. Scott, Charles H. King, of Eureka, to Kate Brown, of Yreka.

SCHULZE-EDLHEIZER.—In this city, Sept. 9, by Rev. Dr. Stebbins, Louis Schulze to Minna Edlheizer, both of Sausalito, Marin county.

STEWART-PARRIS.—In this city, Sept. 16, by Rev. Wm. H. Platt, Walter J. Stewart to Helen Parris.

STOVER-GRAY.—In this city, Sept. 17, by the Rev. Dr. Lathrop, Frank C. Stover to Mary Gray, both of this city.

DEATHS.

HOPKINS.—At Fruit Vale, Alameda county, Sept. 18, after a lingering and painful illness, Amira Burnett, wife of Caspar T. Hopkins, aged 47 yrs. Taylor, a native of England; aged 87 years.

STARK.—In this city, Sept. 11, Richard R. Stark, a native of New London, Ct.; aged 41 years.

WRIGHT.—At Donahue, Sept. 17, Joseph Wright, a native of England; aged 91 years.

HOYT.—In this city, near the Ocean House, Sept. 17, Hoffman Hoyt, a native of New York; aged 52 yrs.

McNAMARA.—In this city, Sept. 16, Catherine, wife of Robert McNamara; aged 65 years.

GILLIS.—At El-dra Blanca, San Luis Obispo Co., Sept. 16, Frank Gillis, aged 28 years.

BRODT.—In Danville, N. Y., Sept. 9th, 1875, Rev. John Henry Brodt, formerly pastor of the Congregational church in Petauma; aged 49.

Special Notices.

Our Oakland ladies will please remember that E. Essmann, at his cosy dry goods store, No. 714 Montgomery St., between Washington and Jackson streets, is now selling elegant styles of Fall and Winter Dress Goods. They are simply splendid, and for neatness, durability, and cheapness surpass anything yet introduced. Call and see them. The direct and shortest route from the Market street landing is up Clay street.

THE CALIFORNIA CHEMICAL PAINT CO. make a fine display of their Paints, together with samples of Graining, all of which attract unusual attention. These Paints are already mixed for use, requiring no addition of Oil, Turpentine, or other ingredients. The Averill process secures a perfect combination of the properties of the various articles used to make it, so that there is no possibility of checking or peeling off. When the coat is laid on it is there for all time. It is about seven years since first this Paint was manufactured by the inventor, and since then its merits have gained for it a position in the manufacturing world almost unequalled in industrial history. The number of tints of which it may be made are practically inexhaustible, and its beauty and brightness of color are truly remarkable. To show the estimation in which it is held by practical men, we may mention that the Pavilion is painted with it. Besides this Paint, the visitor can see here samples of Prince's Metallic Farm Paint, used for rough surfaces, houses, fences, etc.; and of a Patent Metallic Paint, for the bottoms of iron vessels, which has received high encomiums from all those who have used it. G. H. Anderson is now the general manager, having bought out the interest of the former one, C. W. Beach. This is certainly one of our most promising industries. Their office is at 117 Pine street, between Front and Battery.

THE VICTOR SEWING MACHINE has most victoriously worked its way into a great many families, where it has won golden opinions. It enjoys the distinction, amid the hosts of competitors, of a very high rank among the finely finished and really effective sewing machines of the day. Ladies who use it avoid the clatter which is such an inseparable evil from many other machines. It runs so lightly that to work it involves hardly any effort, and is sure not to be detrimental to the health of the operator. Its self-adjusting tensions save much botheration with the thread. The absence of cog-wheels produces a smoothness of running which is exceedingly commendable. There are no working coil springs to get into snarls and confusion. The shuttle is the very perfection of mechanism, and the shuttle carrier works like a charm. The needle is straight and self-adjusting, thus preventing much annoyance. The adjustable centres on the balance wheel form a very noteworthy feature of excellence in this machine.

The Victor Sewing Machine Company make a special business of employing only the best mechanics and of using only the best materials in the manufacture of their machines. Hence a large part of their success. Instead of spending fortunes in costly buildings, they have devoted themselves to increasing the excellence of their machines, until they have produced that which gives complete satisfaction to every lady owning one, and which, with reasonable care, will last a lifetime.

Our friend Mr. Thomas Barrows is the gentlemanly and polite agent for the "Victor," and at 1218 Market street, San Francisco, and 1063 Broadway, Oakland, our readers can get all the information necessary to the selection of a good and reliable Sewing Machine.

A COUGH, COLD, OR SORE THROAT, requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. "Brown's Bronchial Troches" will almost invariably give relief.

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A provision firm advertises in one of the weekly papers thus:

SMITH & BROWN,

Provision & Commission Merchants, Dealers in Butter, Cheese, Eggs, Lard, Smoked Meats, Etc.

Now, who cares for Smith & Brown, or whose attention is attracted by seeing their names in print? Would it not answer the purpose much better for which men advertise, if their specialty were set up thus:

WE HAVE REMOVED

Our office, and are ready for business at

OUR NEW STORE,

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Between Kearny and Montgomery.

OUR ENTIRE

NEW ESTABLISHMENT

Will be open for inspection early in September, when notice of our

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Will be given. We continue to sell off stock at our old store at reduced prices to save removal.

B. NATHAN & CO.

If the public had to be told of the latest item of interest to every man in Oakland or Alameda Co., THE PACIFIC, with its large and varied fonts of newest and most stylish job types, would excite general curiosity by the following lines:

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SUITABLE FOR

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Of anything else known or ever invented for that purpose.

Parties in want of an A. No. 1 Mangle will please send for further particulars to

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Wood and Willow Ware Dealers,

215 & 217 Sacramento St.

And so on, we could exemplify *ad infinitum*. A word to the wise is sufficient.

ADVERTISE!

Do it extensively; make the proper selection of newspapers, and don't omit in that selection THE PACIFIC. It is one of the oldest weekly papers on the coast; its circulation is larger than any other of its class; it numbers among its subscribers the best portion of the reading public—people who have money to spend—and if you don't feel up to the work in composing your own advertisement, express your wishes to the Advertising Agent of THE PACIFIC, who will do his best to help you, and make the advertisement what it should be—attractive.

Some people think that advertisements are not read. The trouble is, they are often set up in such poor style that they are never seen unless specially sought for. An advertisement of "Clerk Wanted," handsomely displayed, as only THE PACIFIC can display it, will, we believe, bring two or three hundred letters in a single day, and postage stamps enough to more than pay for the cost of the insertion, will be enclosed for answers which are never sent, as the writing of so many would be too great a tax on the advertiser. Find out what the people want, tell them of it through THE PACIFIC, and you can make a fortune—if you

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Incorporated 1869. Guarantee Fund, \$300,000.

EIGHTY-EIGHT DIVIDEND WILL BE PAID on the 5th of October. Deposits in Gold, Silver and U. S. Currency received, and interest paid on the same. Certificates of Deposit and Pass Books issued, payable at ten days' notice, bearing ten per cent. per annum. Ordinary Deposits, payable without notice, nine per cent. per annum. Term Deposits receive twelve per cent. per annum. Reports can be obtained at the Bank.

This incorporation is in its seventh year, and refers to over two thousand eight hundred depositors for its economical and successful management, thereby securing the full amount of interest earned. No charge for entrance fees or pass books. Bank open from 9 A. M. to 5 P. M. On Saturday evenings until 9. Money to loan on approved securities.

First-class Fire and Marine-Proof Vaults for the safe-keeping of Treasures, Special Deposits and Trust Funds, Bonds, Silverware, etc.

BY JAMES H. FLINT.

The next morning Mr. Judson brought home a book. I have purchased a book of riddles for you, Adoniram," he said, "a very common one, but as soon as you have solved all that it contains, you shall have more difficult ones. You are a very acute boy, Adoniram," he added, patting him on the head with unusual affection, "and I expect you to become a great man." Adoniram took the "book of riddles" joyfully, but when he looked

Alas! what mean these things? Is
somebody growing old? Are these
signs and tokens? Is life waning?

These warm days are so affluent, so
abounding in vitality—though they
drain us a little of our vital force, it is
only to give it back by and by in larger
measure. They are so rich in beauty.
How many summer-dressed hill-sides,
just now, are like roseate walls, carved
in the coralline clusters of laurel, from
top to bottom, over all their dimpling
slopes. How many lovely lakes laugh
in the morning, under the white and
golden glory of the lilies. How green
and graceful are the ferns that grow in
shadowy places. How sweet are the
bird-songs, poured out through the soft
expectancy of the dawn. In the city
parks, how velvet are the lawns and
wards, close clipped, and resting the
eye with their verdure. And the dear
little city gardens, so tenderly loved and
cared for, how burdened they are with
narcissus, and heliotropes, and mignon-

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thing, and copy of Wall Street Review SENT
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The Household.

For the Ladies.

CAKE.—[In making cake, accuracy in proportioning the ingredients is necessary. The cake should be put in the oven as soon as made; the oven being already heated. The eggs must be fresh, and the butter good. It is not well to beat the eggs or butter in tins, as the coldness of the latter prevents the lightness of the cake. To ascertain if the cake is sufficiently baked, use a broom straw; if it comes out the least moist, let the cake still remain in the oven.]

PLUM CAKE.—One pound of flour, three-fourths of a pound of butter, three-fourths of a pound of sugar, six eggs, two teaspoons of Dr. Price's Baking Powder, half a pound of currants, one pound of raisins, two ounces of citron, half a gill of brandy, one nutmeg; if you wish it black, add cloves and brown the flour.

PLUM CAKE, No. Two.—Three cups of sugar, one cup of butter, four eggs, two pounds of raisins, one-third ounce of mace, one-fourth pound of citron, four cups of flour, half teaspoon of soda, two-thirds cup of water, one-third cup of wine or brandy. This makes two good-sized loaves.

GOOD PLUM CAKE.—Two cups of brown sugar, two-thirds of a cup of butter, half a cup of milk, three eggs, three cups of flour, two teaspoons of Dr. Price's Baking Powder, three and a half cups of raisins, cloves, cinnamon and nutmeg, citron and a little brandy.

BLACK CAKE.—One and a half cups of sugar, one and a half cups of molasses, one large cup of butter, five cups of flour, four eggs, two teaspoons of yeast powder, two nutmegs, one teaspoon of cinnamon, one teaspoon of mace, one teaspoon of cloves, two pounds of raisins. (Nice.) Buy at Hanly & Co.'s.

PINT CAKE.—One pint of raised dough, two teaspoons of sugar, one teaspoon of butter, three eggs, one teaspoon of soda, one tablespoon of mace and cinnamon, mixed, one and a half pounds of raisins. The sponge used must be very light, and after mixing must stand to rise again.

Cures for Fits.

For a Fit of Passion.—Walk out in the open air. You may speak your mind to the winds without hurting any one or proclaiming yourself a simpleton.

For a Fit of Idleness.—Count the ticking of a clock. Do this one hour, and you will be glad to pull off your coat the next and work like a negro.

For a Fit of Extravagance and Folly.—Go to the work-house, and speak to the inmates of a jail, and you will be convinced.

Who makes his bed of briar and thorn Must be content to lie forlorn.

For a Fit of Ambition.—Go into a churchyard and read the gravestones. They will tell you the end of ambition. The grave will soon be your bedchamber, the earth your pillow, corruption your father, and the worm your mother and sister.

For a Fit of Despondency.—Look on the good things which God has given you in this world, and to those which he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

For all Fits of Doubt, Perplexity, and Fear.—Whether they respect the body or mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure, which may be relied on, for we have it from the Great Physician: "Cast thy burden on the Lord, and He will sustain thee."

For Fits of Repining.—Look about for the halt and the blind, and visit the bedridden and the afflicted and deranged, and they will make you ashamed of complaining of your lighter afflictions.

The Scandal-Monger.

You can scarcely miss this business-like specimen of the *genus homo*, wherever you go. No portion of God's green earth is free from his or her tongue. If, from any cause, any man or woman earns the displeasure of this ward of society, woe be unto the luckless wretch, for no defamatory story is too bad to be told. The most honest actions are twisted into scandalous proceedings, and the slightest slip from the path of rigid propriety is pointed to with a proud "I told you so," from the peddler of scandal.

The scandal-monger seems to care nothing for character, but seeks to trample everybody down, expecting thereby to raise up himself or herself in the estimation of the world. They always fail to see that they are lowering themselves instead. No person of sense can be expected to believe one who makes it a point to deliberately lie for the sole purpose of defaming one whom they dislike. And for the very reason that no one who knows them does believe them, it is that so little harm is done. Yet it is well enough that our laws make these persons responsible for their sayings, and we can heartily concur when a court of justice sees fit to punish the scandal-monger for peddling wares without license. The Heathen Chinese speaks sense when he says: "Hold fast to your tongue lest it speak evil of your neighbor."

Repose the Secret of Power.

A peaceful life is almost likely to be a full one, with finer and keener sensibilities; better related to beauty and poetry and all higher matters; more dignified and self-respecting.

Repose is the secret of power in persons, pictures, statues, architecture, books and nature, as if it were a means of retaining as well as disclosing life; and health demands a frequent pausing to restore the balance of the system, and kept up perfect circulations.

The night, if spent in healthy sleep after proper evening hour, reduces the world's chaos, and we are new every morning.

Who does not know the magic of a brief pause in the midst of the worst confusion? A calm of five minutes will invite back our vagrant ideas and powers.

So the home should be like a hush and a lullaby in this headlong, whirling, noisy, furious, and distracted world of the nineteenth century—a nook apart from the thoroughfares—a grot or bower under the sky, where the beautiful spirits of the air will hover and dance.

Its atmosphere should be a little oriental and cheering, as if exhaled from poppies and balsams.

To remove fruit stains from napkins, etc., wet the spots with chlorine water.

For the Farmer's Family.

It is surprising what a spring it gives to all the powers, to have the element of self-interest introduced into all the work. An invalid was directed to try gardening for a time every day as a medicine. He tried it one season, but derived no benefit from it. The next year he was told to try it again for a "share in the profits." That year he gained rapidly, and in time became a sound man—his mind was interested. Get your boy's mind wide awake on the subject of the growth of his melons and onions, and you will have no reason to complain that they are not well cultivated. If you have a narrow soul that grudges your boy his hard earned dollars, then he does right to leave you when he's of age, if only in self defense. If he stays he may grow like you, which would be a worse calamity than losing his right hand.

A farmer near my former home encouraged all his boys and girls to have some little project or enterprise of their own always on hand. Even the little ones had their hills of pop-corn which they learned to cultivate, and when the grains were dried, it was shelled by their own hands, and then popped and stored in bags, ready when the market wagon went to the city. Every week the farmer drove his market wagon into Philadelphia, and whatever the children had to sell was disposed of to the best advantage, and the money counted out to them on his return. You will hardly find a thriftier, happier, more intelligent farmer's family. Each had an interest in his own, yet all worked together most harmoniously. With their combined savings and a little help from mother, they bought a nice melodeon on which the boys learned to play as well as the girls. The value of such a possession in refining and elevating a family of children, cannot be estimated in dollars and cents. It was the aim of the whole household to make home pleasant, and farm life was to them the most delightful in the world. There is little probability of their sons going into some other business as they grow up. They have found farming too pleasant, profitable and healthful to take their chances at something else about which they know nothing.

HORSEBACK RIDING.—All over the West and South the man on horseback is an every-day sight; but in some parts of the Eastern States it is rather rare to see any one riding except in some kind of a conveyance. Now it is very well for any one to have personal prejudices as to modes of locomotion, but merely as a matter of economy it pays to keep a saddle and bridle to use whenever a load is not carried. The wear and tear of our rough roads on wagons and harness is a very considerable item of expense. This is exclusively the utilitarian view of the case; but we could wish that instead of trying to cultivate jockeyism our young farmers could find it to their taste to ride more when going of errands that cannot be performed afoot. It is a manly exercise which improves the bearing and physique, and gives the horse a change of work which does not hurt him a particle for general purposes.

SUGAR AS A REMEDY FOR WOUNDS.—A correspondent of the *Rural New Yorker* sends the following receipt:

The enclosed is excellent, and ought to be published once a year. I found it in a paper some time ago, and have tried it and can recommend it from experience. Take a pan or shovel with burning coals, and sprinkle over them common brown sugar, and hold the wounded part in the smoke. In a few minutes the pain will be allayed and recovery proceeds rapidly. In my case, a rusty nail had made a bad wound in the bottom of my foot. The pain and nervous irritation were severe. This was all removed by holding it in the smoke for fifteen or twenty minutes, and I was able to resume my reading in comfort. We have often recommended it to others with like results. Last week one of my men had a finger nail torn out by a pair of ice tongs. It became very painful, as was to have been expected. Held in sugar smoke for twenty minutes, the pain ceased and it promised speedy recovery.

A tablespoonful of black pepper put in the first water in which grey and buff linens are washed will keep them from spotting. It will also generally keep the colors of black or colored cambrics or muslins from running, and does not harden the water.

To restore the color of a marble mantelpiece which has become stained, mix up a quantity of the strongest soap lyes with quicklime to the consistency of milk and lay it on the stone for twenty-four hours. Clean afterwards with soap and water.

SLEEP NECESSARY.—"A man who would be a good worker must be a good sleeper." The quality of mental activity depends upon the quality of sleep. Men need on an average eight hours of sleep a day. A lymphatic man is sluggish, moves and sleeps slowly. But a nervous man acts quickly in everything. He does more in an hour than a sluggish man in two hours, and so in his sleep. Every man must sleep according to his temperament—but eight hours is the average. Whoever by work, pleasure, or sorrow, or by any other cause, is regularly diminishing his sleep, is destroying his life. A man may hold out for a time, but the crash will come and he will die. There is a great deal of intemperance besides that of tobacco, opium or brandy. Men are dissipated who overtax their system all day, and under-sleep every night."

A NEW CONFESSION.—A striking tribute to the Bible was paid by the winner of the Queen's ride last month, the highest that can be won at the great rifle match at Wimbledon. It fell to Captain Pearce, a burly Devonshire man, who has been a steady attendant from year to year; and when the volunteers gathered round him, lifted him up, and bore him in their arms round the camp, cheering as they went. As they sat him down in the huzzing crowd, he asked for silence, to thank them, and to say that he was glad of the opportunity to mention why he believed the prize fell to him. It was not long since he had been brought to Jesus Christ, his Saviour. Ever since his joy had been to read the Bible; and he attributed the greater steadiness with which he fired to the rest he had found through that blessed Book, and the higher motive it had given him for winning the prize. The camp was taken aback, and silent at first, but ended by cheering more lustily than ever.

ABLEST PREACHER IN MANCHESTER.—A correspondent of the *N. Y. Advocate* says: "Yesterday I rode in the rain four miles from my friend's house, to hear the ablest preacher in Manchester. His name is McLaren, and he belongs to the Baptist body, though I believe he is himself an open communionist. Though the day was very wet, the congregation was very large. We were a little late in arriving, and Mr. McLaren was engaged in prayer. We were not allowed to enter farther than the vestibule till the prayer was ended, a rule which might well be adopted in our American churches. The preacher took for his text the account which St. Luke gives of the ministering of Mary, and Joanna, and Sannah to Christ; and his subject was twofold—Christ's love in permitting his people to do anything for him, and the dignity which even the humblest service assumes when done for him. It was a most interesting discourse, and held the large assembly in close attention to the end."

Domestic Life.

The banes of domestic life are littleness, falsity, vulgarity, harshness, scolding, vociferation, and the incessant issuing of superfluous prohibition and orders, which are regarded as impertinent interferences with the general liberty and repose, and are provocative of ranking or exploding resentments. The blessed antidotes that sweeten and enrich domestic life are refinement, high aims, great interests, soft voices, quiet and gentle manners, magnanimous tempers, forbearance from all unnecessary commands or dictation, and general allowance of mutual freedom. Love makes obedience lighter than liberty. Man wears a noble allegiance, not as a collar but as a garland. The graces are never so lovely as when seen waiting on the virtues; and where they thus dwell together they make a heavenly home.

Unsuccessful Men.

I confess that increasing years bring with them an increasing respect for men who have not succeeded in life, as those words are commonly used. Heaven is said to be the place for those who have not succeeded here; and it is sure that celestial grace does not thrive and bloom in the hot blaze of worldly prosperity. Ill success sometimes arises from a superabundance of qualities in themselves good—from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. I will not go so far as to say with the living poet, that "the world knows nothing of its great men," but there are forms of greatness, or at least excellence, which "die and make no sign," there are martyrs that miss the palm, but not the stake; heroes without laurels, and conquerors without the triumphs.

Russia has never produced a poet, a musician, nor an artist, and for that reason Carlyle has called it the "dumb nation." The Philadelphia papers are reminded of all this by the fact that Russia has not yet made any appropriation toward the expenses of the centennial exposition.

The most momentous question a woman is ever called upon to decide is whether the faults of the man she loves will drag her down, or whether she is competent to be his earthly redeemer.

The only time when a boy ever has an idea of reforming and becoming good, is when he is treed among the cherries by a lank farmer and a couple of mastiffs.

A farmer had thirty sheep, and killed them all in fifteen days, and killed an odd number each day. How did he do it?

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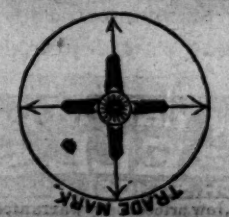


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Ingersoll is the best photographer in Oakland. Call and see him, corner Broadway and Twelfth streets.

THE FLORENCE SEWING MACHINES keep up a busy clicking in the end of the Pavilion, and attract a large number of the fair sex to see their workings. All of the machines are beautifully finished, and furnished with the latest attachments for ruffling, tucking and sewing of the beautiful dress goods that pass over the burnished plate.

AN UNPRECEDENTED CELEBRITY.—That Morse's Palace of Art, at 417 Montgomery street, has gained a celebrity which is without a precedent in the business, is a fact too well known to need comment, and it is also indisputable that the likenesses taken there are unsurpassed in faithfulness and beauty. Every portrait gives evidence of artistic taste and ability, as well as educated mechanical skill, so that all the patrons feel flattered when they first behold the finished representations of themselves. This explains the great popularity of Morse's establishment.

The Indians are said to be housing their acorns unusually early this season, a sign of approaching winter. Other indications point to an early winter. Thoughtful housekeepers will be prepared for the wintry days. Lay in a supply of groceries, and if you are wise purchase them of Geo. T. Hanly & Co.

For the best photographs, go to Ingersoll's, corner of Broadway and Twelfth Sts., Oakland.

CAUTION!—In our changeable climate, coughs, colds, and diseases of the throat, lungs and chest will always prevail. Cruel consumption will claim its victims. These diseases, if attended to in time, can be arrested and cured. The remedy is **DR. WISTAR'S BALM OF WILD CHERRY.**

"There is always room at the top." **CLARKE'S NEW METHOD FOR THE PIANO FORTE,** is the leading book for teacher and student; such is the opinion of the thousands of eminent teachers who have adopted the work. Sent by mail for \$3.75. Lee & Walker, publishers, Philadelphia.

THE HIGH SCHOOL CHOR.—Oliver Ditson & Co., Boston, publish a musical work of 256 pages, entitled *High School Chor.*, a book of study and recreations for advanced classes. It contains, in addition to the elementary course, a large number of popular three and four-part songs, with many devotional songs and hymn tunes for practice, and for opening and closing exercises. The editors, L. O. Emerson and H. S. Tilden, seem to have performed their work ably and conscientiously.

PACIFIC PURCHASING AGENCY.—For the purpose of facilitating communication between the readers of *THE PACIFIC* and its advertisers, we have concluded to offer our services gratuitously to all, in the purchase of any article for sale in San Francisco; also in answering any reasonable inquiry in relation to anything in the market. As these services are offered gratuitously, all letters must be accompanied with stamp for return answer. Orders should be very explicit, stating how articles are to be sent; and must contain stamps for prepayment of postage, if articles are to be forwarded by mail.

COMMON SENSE vs. PREJUDICE.

By R. V. PIERCE, M. D., of the World's Dispensary, Buffalo, N. Y., Author of "The People's Common Sense Medical Adviser," etc., etc.

I am aware that there is a popular, and not altogether unfounded, prejudice against "patent medicines," owing to the small amount of merit which many possess. The appellation "Patent Medicine," does not apply to my remedies, as no patent has ever been asked for or obtained on them, nor have they been urged upon the public as "cure-alls." They are simply some favorite prescriptions, which, in a very extensive practice, have proved their superior remedial virtues in the cure of the disease for which they are recommended. Every practicing physician has his favorite remedies, which he oftenest recommends or uses, because he has the greatest confidence in their virtues. The patient does not know their composition. Even prescriptions are written in a language unintelligible to any but the druggist. As much secrecy is employed as in the preparation of proprietary medicines. Does the fact that an article is prepared by a process known only to the manufacturer render that article less valuable? How many physicians know the elementary compositions of the remedies which they employ, some of which have never been analyzed? Few practitioners know how Morphine, Quinine, Podophyllin, Lead, and Chloroform, are made, or how nauseous drugs are transformed into palatable elixirs; yet they do not hesitate to employ them. Is it not inconsistent to use a prescription, the composition of which is unknown to us, and discard another preparation simply because it is accompanied by a printed statement of its properties with directions for use?

Some persons, while admitting that my medicines are good pharmaceutical compounds, object to them on the ground that they are too often used with insufficient judgment. I propose to obviate this difficulty by enlightening the people as to the structure and functions of their bodies, the causes, character, and symptoms of disease, and by indicating the proper and judicious employment of my medicines, together with such auxiliary treatment as may be necessary. Such is one of the designs of the People's Medical Adviser, forty thousand copies of which have been published, and are sold at the exceedingly low price of \$1.50, and sent (post paid) to any address within the United States and Canada.

If you would patronize medicines, scientifically prepared, use my Family Medicines. Golden Medical Discovery is tonic, alterative, and blood cleansing, and an unequalled cough remedy; Pleasant Purgative Pellets, scarcely larger than mustard seed, constitute an agreeable and reliable physic; Favorite Prescription, a remedy for debilitated females; my Compound Extract of Smart Weed, a magical remedy for pain, bowel complaints, and an unequalled Liniment for both human and horse-flesh; while Dr. Sage's Catarrh Remedy is known the world over as the greatest specific for Catarrh and "Cold in the Head," ever given to the public.

These standard remedies have been before the public for many years—a period long enough to fully test their merits, and the best argument that can be advanced in their favor is the fact that their sale was never so great as during the past six months.

THE PRIDE OF THE GREAT WEST.—The Wilson Shuttle Sewing Machine is extremely simple in its construction, elaborately finished in its design and ornamenting, combining great capacity and adaptation to every variety of family sewing and manufacturing. It embraces all the important and essential elements embodied in sewing machines patented within the past twenty-five years, together with the late important improvements and patents of eminent mechanical experts and inventors in the employ of the Wilson Company. The West has reason to be proud of the Wilson machine.

Machines will be delivered at any Railroad station in the country, free of transportation charges, if ordered through the Company's Branch House. They send an elegant catalogue and chromo circular free on application.

This Company want a few more good agents.

For the very best PHOTOGRAPH go to **BRADLEY & RULOFSON'S**, "Elite Studio," with an elevator, 429 Montgomery St., San Francisco. Closed on Sunday.

Ingersoll is doing the largest photographic business in Oakland.

TENTH Industrial Exhibition

UNDER THE AUSPICES OF THE

Mechanics' Institute,

Is now open to the public at the Industrial Fair Building, Eighth street, between Market and Mission. By the addition of the new Horticultural Department 20,000 feet exhibitors' space have been added to the building.

There is no charge for exhibitors' room, and steam power is furnished free. **H. GILMORE**, Superintendent, or **J. H. CULVER**, Secretary, at Mechanics' Institute, 72 Post St., will promptly answer all inquiries, personally or by letter.

Double Season Tickets (Gentleman and Lady), \$5.00
Single Season Tickets, 2.00
Children's Season Tickets, 1.50
Single admission, 50 cents
Fair open from 10 A. M. to 5 P. M., and from 7 P. M. to 10 P. M., each day, except Sundays.
By order of Board of Managers.
A. S. HALLIDIE, President.

Those who bear in mind that reliability is the main criterion in estimating the value of medicines, will find that

IT PAYS

To have their Prescriptions compounded at my store.

W. M. Searby,

Pharmaceutical Chemist,

FOLSOM ST., Corner of FIFTH,

SAN FRANCISCO.

Orders through the Postoffice promptly attended to, and goods delivered to any part of the city.

Secure a HOMESTEAD WITH AN INCOME! Raisin Culture! Fruit Drying!

The most profitable and delightful Industry in California.

ONLY NINE HOURS' RIDE FROM SAN FRANCISCO BY RAIL.

200 Twenty-Acre Farms, at \$1,000 each.

TERMS: \$100 cash; \$12.50 per month for sixty months and \$150 at the end of the time, unless the income pays it before—will buy a twenty-acre farm in the

CENTRAL CALIFORNIA COLONY, NEAR FRESNO.

On the Central Pacific Railroad, improved as follows: The whole tract, 4,000 acres, will be inclosed with a tight fence. Twenty-three miles of road will be laid out within it, and lined with choice shade trees. Water for irrigation will be brought to the land within sixty days from Kings River. The water is purchased with the land. Two acres of choice Raisin Vines will be set out on each twenty-acre farm. A nursery will be established, and additional vines, or the more valuable fruit trees, will be set out by special contract on very moderate terms. The land is the best for the purpose in California, and the climate is especially favorable to the business of Fruit Drying.

Those wishing to locate immediately upon the property can do so, and cultivate the same to suit themselves, the Company carrying out their original plan of planting the fruit trees, in addition to the shade and fruit trees.

Pamphlets, maps, and particulars at the

California Immigrant Union Office,

No. 1 WEBB ST., SAN FRANCISCO.

WM. H. MARTIN, General Agent.

DIXON & FAYMONVILLE,

Agents, Fresno.

July 22nd

Go to Oregon!

No Droughts, no Storms, no Cold Winters or Hot Summers in Oregon.

OREGON IS THE

Finest Farming Country

In the World.

It has never experienced a failure of crops. Mean temperature: Spring, 62°; Summer, 67°; Autumn, 68°; Winter, 38°. Average Rainfall, 44 inches.

Plenty of

Government Land,

Cheap Railroad Land in Oregon.

RAILROAD LAND

Sold for Greenbacks.

Go to Oregon!

For further information, apply at the office of the STATE BOARD OF IMMIGRATION for Oregon, 504 BATTERY ST.,

Opposite the Custom House, San Francisco, where information concerning the resources of Oregon and Washington Territory, maps and pamphlets can be procured free of charge.

DR. A. F. EVORY. WM. G. STILL.

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OAKLAND.

FOR A FULL LINE OF

Edwin C. Burt's

FINE SHOES

Go to **D. STUART'S**,

905 Broadway, Oakland.

July 23

SAVE YOUR HORSES!

"No Frog, No Foot. No Foot, No Horse."

GOODENOUGH HORSE SHOE

Call at the MODEL HORSE-SHOEING SHOP, Twelfth street, near Grand Central Hotel.

OAKLAND.

Where the horse is carefully and scientifically treated with a properly formed shoe, applied cold, keeping cool horses sound, and creating no lame.

The old system of burning and mutilating the foot abolished. No fire used in preparing the shoe and foot. Sound feet kept sound. Crippled feet cured after two or three shoeings. Call and see for yourselves. No cure, no pay.

JOHN GILMORE, Manager.

SAN FRANCISCO ADVNTS.

DIVIDEND NOTICE.

The Land Mortgage Union

And Savings Bank of California.

534 CALIFORNIA STREET, CORNER OF WEBB.

For the quarter ending with June 30th, 1875, a dividend has been declared at the rate of eight (8) per cent. per annum on Ordinary Deposits, free of Federal tax, payable on and after July 31st, 1875.

aug15a JOHN T. CARTER, Secretary.

DIVIDEND NOTICE.

OFFICE OF THE

HIBERNIA

Savings and Loan Society.

At a regular meeting of the Board of Directors of this Society, held this day, a dividend at the rate of 8 per cent. per annum was declared on all deposits, for the six months ending July 31st, instant, free from Federal tax, and payable immediately.

EDWARD MARTIN, Secretary.

DIVIDEND NOTICE.

THE

Western Savings & Trust Company

OF SAN FRANCISCO, CAL.

Have declared a dividend of ten (10) per cent. per annum on Term Deposits, and eight (8) per cent. per annum on Ordinary Deposits, payable at their bank, northeast corner Post and Kearny streets, on and after July 15th, 1875.

FREDERICK CLAY, J. H. GRIFFITH, Secretaries.

July 22nd

BLUMYER MFG CO

BELLS

Five toned, low priced, fully warranted, Catalogue giving full particulars, prices, etc., sent free.

BLUMYER MANUFACTURING CO., 44 to 46 West Eighth St., Cincinnati, O.

\$250

A MONTH—Agents wanted everywhere. Business honorable and first-class. Particulars sent free. Address, J. W. WORTH, St. Louis, Mo., or S. F. L. & S. O. Aug 10

OAKLAND ADVERTISEMENTS.

SCHOOL BOOKS

AT WHOLESALE AND RETAIL,

BY

W. B. HARDY,

Bookseller and Stationer,

959 Broadway, Oakland, 959

[Between Ninth and Tenth Sts.]

Also, on hand and for sale a fine assortment of Miscellaneous Books, Children's Wagon, Standard Poets, Pocket Diaries, Legal Blanks, Pocket Knives, Gold Pens, Blank Books, Gold Pens, Scissors, Toys, Etc.

Eastern and Foreign Magazines and Newspapers supplied, and delivered at residences when desired.

W. B. HARDY, 959 Broadway, Oakland.

OAKLAND HOMES

—AND—

Unimproved Property

FOR SALE BY

E. W. Woodward & Co.

958 Broadway, Oakland.

J. E. BLETHEN. V. P. TERRY.

PIONEER

PLANING MILLS

NEAR THE CORNER OF

BROADWAY AND FIRST STS.,

OAKLAND.

BLETHEN & TERRY, Proprietors.

Doors, Sash, Blinds,

MOULDINGS, FRAMES,

And every description of MILL WORK on hand and made to order.

J. GREENHOOD,

IMPORTER OF

French, German, English and

Domestic

Dry Goods,

Hosiery, Gloves, Embroideries, Laces, etc., etc.

1053 BROADWAY BLOCK,

Between Eleventh and Twelfth Streets,

OAKLAND.

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Edwin C. Burt's

FINE SHOES

Go to **D. STUART'S**,

905 Broadway, Oakland.

July 23

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OAKLAND.

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